VOLUME XXXIV.

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12 1y

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THE subscriber would take this opportunity of informing his friends, that he has removed from No. 4 Portland to No. 3 Howard Street, near Bulfinch; where he has prepared spacious and pleasant accommodations, for those who may need his services in the Dental art.
4 tf ROBERT L. ROBBINS, Dental Surgeon.

A Card.

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Second hand organs constantly for sale.
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E. P. FISK. I. CUSHING. 18

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East Medway, Nov. 24, 1848. 1y

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THE ABOVE SPACIOUS ROOM, AND ADJOINING
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Having every convenience for the accommodation of Ladies accompanying their Children.
VARIOUS NEW SPRING DESIGNS
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Just manufactured, and will be sold on the same
LOW PRICE SYSTEM
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—AND—
FURNISHING GOODS.
Having in FRONT ROOMS, also, an EXTENSIVE ASSORTMENT in that line, adapted to the
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With every variety of
RICH PIECE GOODS,
FOR MANUFACTURING TO ORDER,
GARMENTS
FOR GENTLEMEN AND BOYS.
WHOLESALE TRADERS!
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Nearly opposite Merchants' Row,
WOODEN BUILDING.
GEORGE W. SIMMONS & CO.
17

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THE subscribers would respectfully inform their patrons and friends, that they have removed from their late place of business, to No. 448 Washington Street, (corner of Harvard street, and near the Boylston Market,) where we offer to the public the largest stock of *Doors, Binds, Sashes, Glass, Stair-balusters, Blind Trimmings, &c. &c.*, that can be found, and at unprecedented low prices.
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WHOLESALE AND RETAIL DEALER IN
Furniture, Feathers, Mattrasses, Looking Glasses, &c. &c.
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Particular attention paid to packing. dec8

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HAIR PRESERVATIVE.
KITCHEN & HENDERSON'S Hair Preservative, when properly used, will prevent the hair from falling out, and will remove from the head every thing tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling, which in most washes of the kind is so great an objection.
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PERSONS who earn the most money are not those who get rich first; but those who save most by spending less. One man may earn five dollars per day and spend five and a half, and at the end of the year find himself one hundred and fifty dollars poorer than at the commencement. Whereas another gets but one dollar and a half per day, and if he spends but one dollar, at the end of the same period of time the difference in his favor will be three hundred dollars. Now the way to make the most of money—to make it spend well, and bring one's expenditures within his income; in other words, make the ends of the year meet and lap over a little, is to buy cheap. Go where you can be sure to get your money's worth. If it happens to be a few rods further. There is no place in Boston where the best quality of GROCERIES can be bought so low as at A. H. EVANS, No. 141 Court st., corner of Alden Lane. You will find the best qualities of Sugars, Teas, Coffee, &c., at a small advance from wholesale prices. Go once, and you will be sure to again. 3m 17

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13 1y G. C. LYMAN.

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ADVENTURES in the Lybian Desert and the Oasis of Jupiter Ammon, by Bayle St. John.
Visit to Monasteries in the Levant, by R. Curzon.
Irving's Works, vol. 9, revised edition, containing Tour on the Prairies, Abbotsford, and Newstead Abbey.
Fruits of the Mayflower, or Conversations respecting the Pilgrim Fathers.
The Adirondack, or Life in the Woods, by J. T. Headley.
Juvenile Oratorios, by J. C. Johnson.
Review of Dr. Bushnell's "God in Christ," by Enoch Pond, D. D.
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LECTURES on the applications of Chemistry and Geology to Agriculture, by J. F. W. Johnson, 5th edition; Scientific Agriculture, by M. M. Rogers, M. D.; Buel's Farmer's Companion; The Farmer's Treasure, a practical treatise on the nature and value of Manures, by F. Falkner; Buist's Family Kitchen Gardener; Downing's Fruits and Fruit Trees of America; Cole's American Fruit Book; Manning and Ives' New England Fruit Book; Gray's Botanical Text Book; a popular Treatise on Vegetable Physiology.
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A RELIGIOUS AND FAMILY NEWSPAPER.
PUBLISHED EVERY THURSDAY, BY
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THE PURITAN RECORDER.

WOODBRIDGE, MOORE & CO., PROPRIETORS. BOSTON, THURSDAY, MAY 31, 1849. No. 22. { BOSTON RECORDER, VOL. XXXIV. NEW ENGLAND PURITAN, VOL. X.

THE PURITAN RECORDER.
OFFICE, NEWSPAPER EXCHANGE, No. 22 SCHOOL ST.
☞ FOR TERMS, SEE LAST PAGE. ☜

From a Correspondent in Canada.

TORONTO, MAY 18TH, 1849.

GENTLEMEN:—We are, in this region, in the midst of an excitement resembling that of a general election. From one end to the other the country has been roused by the late outrages in Montreal. A few sympathise with the perpetrators of these, but by the mass of the community their conduct is intensely reprobated. It is not the loss of the splendid libraries and the records of the Province, that has awakened such a universal and strong indignation, though that is, of course, greatly lamented; but it is the blow struck at the constitution in the attempt made to punish the Legislature, and especially our very noble Governor General, for doing what they had a perfect right to do, provided they thought it proper—what it is difficult to see how they could have refrained from doing without laying themselves open to the imputation of injustice, or at least, of an ungenerous partiality. A claim is felt to be involved in these outrages of the right of a minority, which is yearly decreasing, to govern the majority; of a determination to rule by violence if they cannot otherwise. This is, of course, resented both as a wrong and a piece of impudence. The insulting of the Queen's Representative is looked upon as a rather strange mode of manifesting loyalty, coming especially from those who would have it believed that the loyalty of the country is concentrated in their own persons.

To the Governor General it is felt that aggravated personal wrong has been done; because from his arrival among us up to the present hour, his conduct has been such as to entitle him to the respect and gratitude of the community. It is not easy to conceive in what respect he could have acted better than he has done. His government has been preeminently constitutional; and by every means in his power he has manifested a disposition to promote the well-being of the colony. With the two-fold design of vindicating and sustaining him and the ministry on whose advice he has acted, and of repelling the outbreak made on a right greatly valued, the right of self-government, addresses largely and most respectably signed are being forwarded to Montreal from almost every city, town and township in Upper as well as Lower Canada. These are accompanied in the case of the larger cities, and in not a few of the smaller and even of the townships, by deputations including numbers of the more influential persons of the respective localities. Toronto sent an address signed within a few days by 23.00, by the hands of a deputation of eight or nine leading merchants, and one of the medical professors of the University. Kingston one with a thousand signatures, Hamilton one with 1300, Coburg one with somewhat over 600, by similar deputations. From Bellville an address has been sent down, accompanied by upwards of sixty individuals, and six or eight gentlemen passed down a day or two since from Niagara, with one which is over fifty yards in length, and to which over 4000 signatures are attached. With one voice these denounce the procedure of the Montreal mob and their leaders, and express unqualified approval of Lord Elgin's course, high respect for his character, confidence in his administration and a determination to sustain him, as well as loyalty to the Queen and desire for the maintenance of undisturbed connection with the parent State. Generally speaking, the replies are brief, but exceedingly appropriate. The one to the Toronto address, which you will find in one of the papers which accompany this, may serve as a specimen. One very much in the spirit of the proclamations of your own excellent Governor Briggs, though briefer, has been received by a number of the ministers of various denominations in this city, who united in an address—a duplicate of which is being numerously signed by ministers of evangelical bodies throughout the country, with the view of being forwarded in a few days.

Notwithstanding the general excitement of feeling, all is peaceful, and there is no probability of disturbance. Under his guidance who rules all, the issue is likely to be happy, to be the confirmation of the principles, and hence the realization, in even fuller measure, of the blessings of a national freedom.

Yours, CIVIS.

FOR THE PURITAN RECORDER.

The Rogerses.—No. 3.

The celebrated John Rogers, A. M. of Dedham, Essex, was grandson of the martyr. Of his father we have no account, but the son was supported at Cambridge by his uncle, Richard Rogers. He was at first, however, so vicious that he sold his books to maintain his profligacy. And though his uncle obtained a fresh supply of books and sent him again to Cambridge, yet he continued profligate and sold his books and spent the money as before. Had it not been that his wife interceded in behalf of the nephew, his uncle would now have cast him off; but he was persuaded by her to send him with books a third time to the University. The grace of God now interposed to renew and sanctify him, and he became an illustrious ornament to his college and a man of most exemplary piety. His case was so remarkable that Mr. Richard Rogers used to say, "I will never despair of any man for John Rogers' sake."

After some temporary labours in various places, about 1605 he went to Dedham, and continued there the rest of his days. He was a grave and judicious divine, and delivered the truth with a gesture and elocution so peculiar, that few heard him without trembling at the word of God. He was a most popular and useful preacher, and God blessed his labours remarkably in awakening sinners. He was indeed one of the most awakening preachers of his age. Bishop Brownrigge used to say, "John Rogers will do more good with his wild notes, than we with our set music." Yet his great and acknowledged usefulness could not screen him from those suspensions and deprivations which were the portion of the Puritans in those times, when the most useful and laborious preachers in all parts of the country were buried in silence, and obliged to fly from the fury of the high commission. He was first induced to subscribe, but endured great distress of mind as the consequence. Those were days of severe trial, especially to those who had large families depending upon them.

Mr. Rogers was a thorough Puritan, but of a most humble and peaceable behaviour. He loved the whole household of God, and was himself greatly beloved by them. In 1629 his lectures were suspended for refusing obedience to the impositions of the infamous Laud, which was a great affliction to him. He was accustomed to say, "Let them hang me up by the neck if they will, but remove these stumbling blocks out of the church."

Of his peculiar and impressive manner of preaching we have the following instance, when preaching on the divine authority of the Scriptures, as related by the great Mr. Howe.

Dr. Thomas Goodwin being in his youth a student at Cambridge, and having heard much of Mr. Rogers of Dedham, took a journey there to hear him preach. Mr. Rogers was at the time on the subject of the Scriptures; and in the course of the sermon he fell into an expostulation with the people about their neglect of the Bible. He personated God addressing the people: "Well, I have so long trusted you with my Bible, yet you have slighted it. It lies in such and such houses covered with dust and cobwebs, and you care not to look at it. Do you use my Bible so? Well, you shall have my Bible no longer;" and he takes up the Bible from the cushion, and seems as if he were going away with it; then turns again and personates the people to God, and falling on his knees cries and pleads most earnestly: "Lord, whatever thou doest to us, take not thy Bible from us; kill our children, burn our houses, destroy our goods, only spare us our Bible!" And then he personates God again: "Say you so? Well, I will try you a little longer; and here is my Bible for you; I will see how you use it; whether you will love it more, whether you will value it more and live more according to it." His auditors were deeply affected, and the place was a Bochim. The people generally were in tears; and Goodwin himself, when he got out and was to take his horse to be gone, hung upon his neck a quarter of an hour weeping, before he had power to mount; so strange an impression was upon him and upon the people on being thus expostulated with for their neglect of the Bible.

Mr. Rogers died Oct. 15, 1636. He was the author of several excellent treatises, and the editor of one of them says, "His name is a sweet savor poured forth, and his praise among the saints is in all the churches; his words were as sparks of fire, and he was both a Bonnerges, a son of thunder, and a Barnabas, a son of consolation. W. B.

Selected for the Puritan Recorder.

THE EMIGRANTS.

BY ANDREW MARVEL.

[Andrew Marvel, the knight-errant of British patriots, was born at Hull in 1620. His father, who was a clergyman in that place, he had the misfortune to lose early in life in a way of which this singular story is told. The old gentleman embarked on the Humber with a young pair, whom he was to marry in Lincolnshire. The weather was fine when the wedding party entered the boat, but Mr Marvel expressed a presentiment of danger by throwing his cane ashore, and crying out, 'Ho! for heaven!' A storm came on, and the whole company perished.]

Where the remote Bermudas ride,
In the ocean's bosom unespy'd,
From a small boat that row'd along,
The list'ning winds received their song.

"What should we do, but sing His praise
That led us through the wat'ry maze,
Unto an isle so long unknown,
And yet far kinder than our own!

"Where He the huge sea-monsters racks,
That lift the deep upon their backs;
He lands us on a grassy stage,
Safe from the storms and Prelates' rage.

"He gave us this eternal spring
Which here enamels every thing,
And sends the fowls to us in care,
On daily visits through the air.

"He hangs in shades the orange bright,
Like golden lamps in a green night,
And in these rocks for us did frame,
A temple where to sound his name.

"Oh! let our voice his praise exalt
Till it arrive at Heaven's vault,
Which then perhaps rebounding may
Echo beyond the Mexique bay."

Thus sung they in the English boat,
A holy and a cheerful note,
And all the way, to guide their chime,
With falling oars they kept the time.

The Free Church of Scotland.

The Edinburgh Review has an article on the Duke of Argyle and his work on Presbytery. The reviewer thinks the young Duke has given him a very clever production for one of his years, and yet suggests, that he has been dealing in matters too high for him. In giving a sketch of the Scotch Presbyterian church, the reviewer gives a passing description of the Free church movement, which, with some condensation, we quote as follows:—

The courts of law decided for the supremacy of the civil power, and left patronage far more absolute than they found it. The church resolved not to induct the presentee, choosing rather to forfeit the benefice; but the civil courts ordered them to proceed. They refused, and denied the jurisdiction of the court to pronounce any such order. The civil court proceeded against the recusant Presbyteries. The spiritual court hurled their censures against those of their own number, who disobeyed *their* injunctions; any quiet spectator must have seen how the contest must terminate. The courts could not abandon their position, and the church must surrender either their principles or their benefices. They chose the latter. Four hundred ministers at once threw up their temporalities, and retired amid the sympathy and applause of Scotland—to form, not a precarious body of Dissenters, but a Confederation, which has already vindicated its position as one of the institutions of their country. In a country not proverbial for riches, but very proverbial for prudence, they have by voluntary contribution in five years, erected upwards of six hundred churches, for the most part free from debt. They have provided almost every parish with a residence for the pastor. They have raised between £70,000 and £80,000 per annum for the maintenance of the clergy; with larger sums for educational and missionary purposes, than were ever raised by the undivided church of Scotland. In the remotest glens of the highlands—in the distant Orkneys, and the far islands of the west, amid starvation, the little Free Church now forms the foreground of the social picture. The fame of their chivalrous sacrifice has rung through Europe. Its influence has sunk deep to the roots and foundations of their native land. Men may dispute the principles, and lament the misdirection of abilities which crowned it with honour; but it will bear fruit long after the husbandmen who planted that flourishing garden have departed, and will constitute the great legacy which this century has contributed to the history of Scotland.

Why was it, that the great ecclesiastical Institute of Scotland was suffered to be thus dismembered without an effort to save it? It was because those in authority had no more conception of what was going on below, than the inhabitants of Lisbon, who walked their accustomed streets on the day before the earthquake, which was to lay them in ruins. They mistook what was truly a deep popular emotion, for a weak and ostentatious trick of priestcraft, that would quail and become contemptible before the firmness of mere apathy. Warnings were treated as mere bullying bravado. When the critical day drew near, the result was prophesied with contemptuous confidence—"A few men, a dozen or so, might be so far committed as to be forced to go on—the church would only be weeded of its more turbulent spirits—they would sink in darkness and be forgotten."—When the day came at last, and covered all this wretched policy with confusion, it was but little consolation to those who looked their last on Scotland's greatest institution, to hear the exclamation—half in admiration, half in dismay—"Well, who could have thought it!"

☞ The following articles, prepared from late English papers, were intended for our last number, but were crowded out by other matters:

English Religious Anniversaries.

BAPTIST MISSIONARY SOCIETY.

On Friday, April 27th, this Society held its annual meeting in Exeter Hall,—Samuel M. PETO, Esq., M. P. in the Chair. The Report stated that this Society has agents in Europe, Asia, Africa and America. In continental India, it has 35 missionaries, 67 native teachers and preachers. In Ceylon and other East Indian Islands, it has 6 missionaries and upwards of 40 native teachers. In connection with all the churches in this field, are upwards of 1800 members, and in the schools are about 4000 children, the number of schools in India being 102. At the 24 stations in Bengal, there were added to the churches, in 1845, 87 members; in 1846, 162 members; in 1847, 297 members. Twelve years ago,—in 1837,—the number of missionaries in India, dependent upon the Society, was 12, and of native teachers about 15. The volumes of Scriptures printed up to 1837 were 240,065; between 1837 and 1847, the number printed amounted to 503,205; in all, 743,270. Since 1847, 133,000 volumes more have issued from the press.

This meeting was addressed by the Rev. N. HAYCROFT, Baptist, Rev. J. JORDON, Episcopalian, Rev. T. BOAZ, Congregationalist, and Rev. W. BARTON, Wesleyan.

BRITISH AND FOREIGN SAILORS' SOCIETY.

This Society held its anniversary in the evening of the same day. The following is a synopsis of the Society's proceedings: — 707 meetings had been held on ship-board, attended by 10,405 seamen; 2,542 meetings held on shore, attended by 39,951 persons; 51,647 visits paid to ships; 7,532 visits paid to lodging house; 3,975 to seamen's families; and 746 to sick seamen; 3,302 English Bibles, 1,731 English Testaments, 284 Welch Bibles, 131 Welch Testaments, 536 foreign Bibles, and 870 foreign Testaments sold; 119 parts of Scripture in foreign languages, 219,684 English tracts, 12,310 Welch tracts, 29,595 foreign tracts, 8,590 old magazines and 143 loan-libraries circulated. From the Treasurer's account, it appeared that the receipts of the year amounted to 3,512*l.* 13s. 7d.; that the balance in hand was 71*l.* 14s. 11d.; and that the Society's liabilities, owing to the unusual pressure of the times, and to a large expenditure having been needed in the alterations connected with the Sailors' Church, amounted to 924*l.* 4s. 2d.

WESLEYAN MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Monday, April 30, in Exeter Hall, Strand. The hall was densely crowded. Sir EDWARD N. BUXTON took the Chair.

The Report stated that the general state of the Society's missions was decidedly prosperous, and that the annual returns were such as to stimulate them to presevere in their exertions. The operations of the Society derived great importance from the remarkable character of the present times. The Wurtemberg mission was of such a nature as to be regarded with peculiar interest, as counteracting strenuously the infidel principles sought to be inculcated there. In France the Society had found a more effectual means of furthering their labours. The small increase of members in India and Ceylon was not deemed altogether unworthy of notice. In Austria the Society was progressing. In New Zealand and Fejee the missions had been most successful. They had been proceeding most favourably in South-Eastern Africa, until their operations were disturbed by the Caffre war; but since that time they had the satisfaction of seeing that the zeal of the inhabitants had been re-awakened. The Committee regretted that an augmentation of the funds did not take place, whereby their course of action would be eventually restricted, as they would be obliged to contract their operations within the limits of their funds. From the financial statement it appeared that the total amount of income received from all sources for the year 1848, was 104,126*l.* 19s. 7d. The expenditures for 1848 was 111,492*l.* 9s. 3d.

INTOLERANCE OF THE BISHOP OF LONDON.

The Directors of the Wesleyan Missionary Society, contrary to their previous course, engaged the Rev. J. JORDAN, vicar of Enstone, to preach a sermon on its behalf on Tuesday evening April 26, in the Rev. T. Mortimer's church, London. On ascertaining this, the Bishop immediately apprised Mr. M. that he should not allow the chapel to be used for such a purpose.

Mr. MORTIMER, of course, was confounded, and replied in a letter humbly deprecating the interdict, and supplicating permission to go through with the arrangement, urging the claims of the Wesleyans, on the ground of their attachment to the church, and of his own obligations to the body. But all in vain. His Lordship was inexorable; he had issued the Ukase, and no power could alter his resolution. Under these circumstances, the excellent Mr. JORDAN had no course left but to lay his sermon aside for another occasion.

Respecting this, the Editor of the British Banner justly says:—

"Such conduct is enough to fire the whole land against ecclesiastical tyranny! That a minister of the Established Church should be imperiously interdicted from preaching the Gospel of Christ in an edifice belonging to that very church, and, at the close, collecting a few pounds to aid one of the best Missionary Societies in Europe to spread the Gospel in distant nations, is utterly intolerable! There is no ground, either of reason or of religion, on which it can be defended. But this is not all; the spirit that would do this, if it possessed the power, would do more,—would close every Nonconformist place of worship in Great Britain!"

A NEW CRISIS FORMING.

The courts which give law to the English church, on a case made up for them by the administration of the Bishop of Exeter, are about to give judgment on the question,—whether a clergyman must avow the doctrine of baptismal regeneration, in order to hold a benefice in that church. The question has been argued *pro* and *con* before the courts, and the public mind is awaiting the decision in anxious suspense. It is more generally expected that the decision will sustain the monstrous doctrine. Such a decision will be no ordinary affair to the evangelical ministers in that church. *The Christian Observer*, the organ of this portion of the church, says that if it be ruled in favour of that doctrine, there will be another St. Bartholomew's day. We fear that this assertion is too strong—we fear that there is not enough of devotion to principle, even in the best portion of that church, to secure such a voluntary sacrifice as was made by the two thousand Puritan ministers, who on the memorable Bartholomew's day, went out from their pulpits and livings, not knowing whither they went. There is something in adherence to the Episcopal system adverse to the large development of this species of martyrdom. And yet such a decision will put the screws on the consciences of evangelical ministers. If the judge shall decree that every minister, holding a pulpit and benefice in that church, must hold and preach the invariable efficacy of baptism, there must be a fearful sacrifice of conscientious convictions, and a wide spread delusion of souls, or there must be a wide disruption somewhere. It is clear that a crisis is forming, and a preparation is in progress for bringing the best portion of that church into such a trial as will give them a glorious opportunity to show the power of their faith. As their day is, so may their strength be!

A Hint to the Clergy, from a Clergyman.

Form the habit of contemplating all your study as the study of the word of God. In a large, but just sense, it is undoubtedly so. All your discipline and all your acquisition, all your reasoning power and all your taste, all your library and all your eloquence, are only so many means for learning God's word, and for teaching it. Exegesis, theology, controversy, church history are only portions of the apparatus for learning and teaching. With this in your mind, you may go much further than many think, and yet return safe. As Scott, the commentator, used to say, "The bee may range widely, so that it brings all to the hive." Say to yourself daily, *Es codicem sacrum!* "Here is my hive; hither all my gatherings must be brought." The range of some men has been wonderful, and their powers of assimilation have been so great, that they have laid every department under contribution, and filled their discourses with the digested results of multifarious and almost incongruous reading: take as instances Baxter, Saurin and Chalmers. But common minds need a strong centripetal force, and this is to be found in reverential love for Holy Scripture. No method known to me is so likely to keep you in the right state of mind, in this respect, as the practice of devoting the first and best part of every day to the perusal of the Bible in the original tongues. Few will the days be, in which you will not discern the directive influence of this on the researches of the subsequent hours; and the influence will be there, even when not discerned. [Watchman and Observer.

American Education Society.

ABSTRACT OF THE THIRTY-THIRD ANNUAL REPORT.

RECEIPTS AND DISBURSEMENTS. The aggregate of receipts and disbursements by the Parent Society and its Auxiliaries during the year, is as follows:—Receipts from donations legacies, &c., $27,301 79; balance on hand at the beginning of the year, $4,788 14; total available funds, $32,089 93; disbursements during the year, $27,764 33; balance in the treasury, April 30, 1849, $4,325 60.

NUMBER OF STUDENTS ASSISTED. The whole number of young men who have received aid from the Society during the year is *three hundred and ninety-six.* In the Classical course, 186; in the Theological course, 210.

NEW APPLICANTS RECEIVED. The Parent Society has received under its care *sixty-six* new applicants during the year, and *thirty-seven* have been received by the auxiliaries above named; making the whole number *one hundred and three.*

NUMBER WHO HAVE ENTERED THE MINISTRY. *Sixty-three* who have been aided by the Society in all or a part of their course, have finished their studies during the year, and entered upon the work of the ministry.

STUDENTS AT THE WEST. The number aided in the institutions at the West this year is *ninety-one;* all excepting eight or ten of whom have had their nativity or their residence in that section of the country. This is an increase upon last year, in the number aided there, of *twenty-three.*

The disbursements at the West by the Parent Society have been as follows:—To students in the Western Reserve College and Theological Department, $1,796 21; Illinois College, $863 50; University of Michigan, $200; Wabash College, Indiana, $163; Beloit College, Wisconsin, $60. The students in Lane Seminary, Marietta College and Miami University, all in Ohio, have received their appropriations from the Society at Philadelphia. The burden of their support, however, as their numbers increase, is becoming too great for that Society to sustain; and a portion of these are now earnestly looking to the Parent Society for help.

EARNINGS OF THE STUDENTS have been $12,432.

FOREIGN MISSIONARIES. *Ten* of the young men whom the Society has brought into the ministry have this year embarked from their native shores as missionaries to the heathen. It is not remembered that any single year in the Society's history, has recorded so many of the names of its beneficiaries in this roll of sacred honour. If the labours and contributions which have been bestowed upon this object, during the period of preparation for these young men, had yielded nothing more in return to the American churches than these ten missionaries to the heathen, composing two-thirds of the whole reinforcement sent out by the Board in this most prosperous year of their enterprise, it would have been labour and sacrifice nobly expended.

Massachusetts Home Missionary Society.

ABSTRACT OF THE SEMI-CENTENNIAL REPORT.

The Massachusetts Home Missionary Society holds its 50th Anniversary this evening.—The amount of good accomplished, and of evil prevented, through the instrumentality of this Society during the half century now closed, can be fully known only to the Infinite Mind; and we must be content to remain in much ignorance on the most essential points till the FINAL REPORT, which will be made to assembled worlds when "the books are opened." Of the ascertainable facts, the most important have been searched out and are here presented.

RECEIPTS AND EXPENDITURES. The receipts into the Treasury of the Massachusetts Home Missionary Society during the fifty years of its existence, have been $413,074. In addition to this there have been contributed from Massachusetts to the National Society at New York, for the same purpose, and as a part of the same operation, $132,756; amounting in all to $545,830. If to this we add the $45,869 which the Berkshire and Columbia, and the Hampshire Missionary Societies expended on their Missionaries before they assumed an auxiliary relation, the total receipts from Massachusetts for home missionary purposes is $591,699. Of this sum $167,553 have been appropriated in this State, and $345,506 in other parts of the land.

The benevolent mind will be interested in marking the progress which this cause has made among us from year to year, as indicated by the increase of receipts. By dividing the half century into *five* equal periods of ten years each, it will be found that the first period yielded $23,959, or $2,395 per annum; second, $37,051, or $3,705 per annum; third, $59,973, or $5,997 per annum; fourth, $170,506, or $17,050 per annum; fifth, $300,001, or $30,000 per annum. From this it appears that *more than half the receipts of fifty years have been contributed during the last ten years.*

MISSIONARY FIELDS IN THIS STATE. The Society has had under cultivation 183 missionary fields in Massachusetts. These, in most instances, when first entered, were moral wastes, overgrown with the thorns and thistles of religious error; or else new ground never before broken up—the neglected corners of the Lord's vineyard. In every case, intelligent and well-informed men, living in the immediate neighborhood, testified their belief that christian ordinances would not be sustained there without help from abroad; that plants of righteousness would not spring there without missionary culture. Now mark the change. With the exception of about 12 of these waste places,—where a small amount of labor was bestowed merely as an experiment without any attempt to organize a church, or where the feeble organization was afterwards absorbed in some other of the same faith and order more favorably situated,—living churches of Christ are there, comprising nearly *two-fifths* of all the Orthodox Congregational churches in Massachusetts; pastors are there, feeding their flocks; sanctuaries are there, more than 100 of which arose during the period of missionary patronage and in consequence of it; Sabbath schools and Bible classes are there, training the young in the way of life; the moral and religious influence of 15,000 church members is there, accumulating new strength by fresh accessions every year; while fountains of christian benevolence are flowing out in all directions from these once dreary wastes.

Of the 171 existing churches that have leaned on the arm of the Society, 116 have risen to the condition of self-support; and more than half of them have come to that estate within the last ten years. The rest, with a few exceptions, hereafter noticed, are every year rising toward the same condition. The average amount of assistance rendered to those which have actually become independent, is $702;—and the average time required to bring them into this state, six and a half years—or $108 per annum to each.

The Committee mention another class of Churches which have been helped through their embarrassments by the mere *promise* of help if necessity should require it; and others still where the applicants were persuaded to *extricate themselves* by a little harder struggle.—In cases like these—which would swell the list to another score were they all to be included—the influence of the Mass. Home Missionary Society, if not as visible, has been as valuable, as in any department of its labors.

THE YEAR NOW CLOSING, has been fraught with the usual tokens of divine favour. *Fifty-four* churches in Massachusetts have been under the care of this Society during some portion of the time since our last anniversary. *Nine* of these have been received since that time; while *ten* that were then reported, have disappeared from the list—showing a net reduction of *one.* It is gratifying to add, that five others are now reported for the last time,—having assumed the entire support of their ministers in the course of the past year; so that the present number dependent on the Society is only 49. Three pastors have been dismissed, and six have been settled. Five meeting houses have been built, and several others commenced.

The *Treasury,* at the opening of the year, contained $1,695 87. The subsequent receipts have amounted to $28,044 26. Of this sum, $7,033 99 have been paid to missionaries in Massachusetts, $968 90 for incidental expenses, and $20,009 to the American Home Missionary Society for disbursement out of the State. In addition to this last named sum, $10,858 16—of which $6,812 50 were legacies—have been paid by various individuals and congregations directly to that Society, without being included in the receipts of this;—making the entire receipts from Massachusetts amount to $38,802 42, or $7,005 91 more than those of the preceding year.

American Tract Society.

ABSTRACT OF THE THIRTY-FIFTH ANNUAL REPORT.

RECEIPTS. Total receipts for the year, $48,771. From Donations, Contributions and Legacies, $29,242; from sale of Publications, $19,335.

EXPENDITURES. For Publications, $18,715; for Colportage in New England, $3,880; for Colportage in the West, $11,996; for Foreign Lands, $500; Agencies, $5,635; Clerks in Store, $1,925; Rent, taxes, insurance, freight, printing, postage, paper and all other expenses, $2,323. Gratuitous distributions, $5,640.

COLPORTAGE. Fifteen Colporteurs have been employed under the direction of this Society, in Maine, New Hampshire, Vermont, and Massachusetts. These fifteen Colporteurs have circulated 31,326 books, of which 6,274 were grants to the destitute, and 135,622 pages of tracts; visited 24,617 families; had religious conversation and prayer with 13,000, and found 1,885 families had no religious book except the Bible; held 917 meetings for prayer and conference; found 1,884 families who habitually neglected public worship on the Sabbath. The whole number of *books* circulated during the year is 70,355.

The sum of $11,966 has been paid towards the support of more than 80 colporteurs, commissioned by the Society in New York.

Stock of publications in Depository May 1, $7517.13. In the hands of colporteurs and agents, together with sums due from various individuals, $8211 39. There was due to the American Tract Society, New York, for publications, May 1, $14,935.01.

Position of England.

Great beyond all other nations in the heritage of a pure Christianity, and pre-eminently exalted also in the scale of commercial power, for what end hath she received the two-fold talent, and how has she improved it? Hers is the pure Protestant faith; hers the unrestricted liberty of access to the Bible; hers the light of the gospel in all its effulgence; hers, again, is a matchless extent of commerce. Her merchant fleet numbers between 24,000 and 25,000 vessels, with a tonnage of upwards of 3,000,000. The port of London alone, in the year 1842, had belonging to it upwards of 3000 merchant vessels; the aggregate number of the crews of those vessels amounting to above 35,000 men and boys. The customs' duty in the port of London alone, in 1844, was above £11,000,000. So great an amount of shipping and commerce was probably never before concentrated in any single port in the world. Then look further, at the colonies of the British empire. The aggregate population of our colonies is estimated at above 140,000,000. The official value of the imports from the colonies into the united kingdoms, in 1842, was between £30,000,000 and 40,000,000. One-sixth part of the inhabitants of the whole world are beneath the British sceptre and bow to British dominion. Surely never was there a nation so favorably placed for evangelizing the world. For what end can there have been bestowed upon England so vast an extent of commercial influence and power? For what purpose can it have been ordained that so insignificant an island in point of geographical limit, should have been entrusted with an empire of such unparalleled extent? and this too cotemporaneously with her inheritance of a pure religious faith? Was it merely that she might enrich and aggrandize herself, attract to herself all the luxuries and productions of other climes? or rather was it not that, like a moral beacon in the midst of the nations, she might shine for the light of the world, and, exhibiting in her own aspect the power of Christianity to make a nation great, win the other nations of the world to the faith of the crucified Emmanuel? And oh, if England as a nation were to act up to this her illustrious vocation; if she were but to determine to weave her Christianity into the staple of all her commerce; if when freighting her noble vessels with stores of merchandize, she were not to forget to freight them with the Bible and the missionary; if she were to seek that wheresoever her navies spread their canvass or plough the ocean they might carry along with them the preachers of Christianity, and thus seek to evangelize the whole earth; then would her moral lustre outshine her commercial splendor, her moral greatness would surpass her political pre-eminence; and in making her commerce subservient to Christianity she would be realizing the truth of that noblest of inspired predictions—"I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth."

Where There is a Will There is a Way.

TO YOUNG CLERGYMEN.

In nothing is it more important for a man to open his own path, than in habits of study. As a general thing, it would seem to be well (using Scott's works,) "to break the neck of the day's work," as early as possible. There have been clergymen of great eminence, who observed no certain hours. Dr. Payson never denied himself to visitors; his motto was, "The man who wants to see me, is the man I want to see." Such was also the practice of the late Dr. John H. Rice. There are situations where the young minister is constrained to act in this way.—Where we cannot get the whole, we must make vigilant use of a part. Even itinerants may gain knowledge; and I have heard eminent scholars say, that nothing they ever read made so deep impression on them, as volumes which they found in their chamber window, and which they devoured with the greater avidity, because they doubted whether they should ever see them again. Great concentration of mind is produced by such straits. John Wesley, as his journals show, perused hundreds of volumes on horseback; you will find his notices of books in French, Latin, and Greek. More than twenty years ago, when I was much in the saddle, I was on a tour of preaching with the Rev. Abner W. Clopton, of the Baptist church. He was a man of much learning, and of such ministerial earnestness, that it was commonly said that he preached at least three hundred and sixty-five sermons in the year. It was summer time, and I observed, that after an early breakfast, he would take his saddle-bags and retire into the shade of the woods for about three hours. For this purpose he always carried a volume or two of solid reading; and at that time he was making a second forest-perusal of Dwight's Theology. By such decision and self-denial, some men counteract all the dissipating tendencies of itinerancy, while they are enjoying its unspeakable advantages. But it is to be observed that such self-control is seldom found, except in those who have been previously subjected to most vigorous scholastic training. Where there is a will, there will be a way; and the resolved purpose to be well furnished for the work is scarcely ever frustrated. But to carry out such a purpose, you must avoid a thousand things, to which, at your age, you will be tempted, and which consume time and preclude habits of application. [Watchman and Observer.

Boston Jews Society.

The following Report was furnished for the last paper, but was unavoidably postponed for want of room.

TO THE EDITORS OF THE PURITAN RECORDER:

GENTLEMEN,—The Female Society of Boston and Vicinity, for promoting Christianity among the Jews, held its annual meeting on Tuesday, 15th inst.

The Rev. Dr. WATERBURY kindly accepted an invitation to open the meeting with prayer. He then addressed the meeting on the object of the Society. He remarked that the Jews had peculiar claims on our sympathy, and that the little interest felt for them in this country could only be accounted for, by the fact, that so few of them could be found here. In Europe, where their numbers and wealth give them so much more influence, great efforts are made in their behalf, and large societies have been formed within a few years with some success. He adverted to the fact, that the Bible has been handed down to us by their instrumentality, and urged the members of the Society not to relax their efforts, till these "broken branches be again grafted into their own olive tree." He also alluded to the interesting details about the Jews contained in McCheyne's memoirs, and to the touching description of their hereditary love to their holy city, as shown in their anxiety to die within sight of the sacred walls of Zion.

A letter was read from Rev. Mr. Schauffler, from which the following extracts are made:—

CONSTANTINOPLE, FEB. 2d, 1849.

"I have no doubt, you greatly rejoice with me in the prospect of seeing our Jewish mission strengthened, or rather seeing at last its first realization. For that *one missionary* cannot be called *a mission*, especially if he remains destitute of the means of carrying on missionary operations:—That *he* cannot be called *a mission*, is as clear, as that a General without soldiery and the various requisite kinds of arms around him cannot be called an army. Now, however, that the Board have seen their way clear to send out missionaries for the Jews who must be supported, and will be expected to labour, and who cannot all be engaged in Bible translation, or the mere dissemination of copies and religious conversation, I expect that the Board will contemplate the employment of all those means which they allow to all their other missionaries. In one word, I suppose that the Jewish mission will now be placed upon the same ground with all the other missions of the Board, as far as the circumstances of this mission shall seem to call for the same kind of efforts and means. If this be done, I expect, that after a contest between light and darkness, perhaps even a short one, we shall meet with success, and the Christian public will be satisfied that Jews can be really converted as all other men; but that the very same means must be employed in labour for their good, as seems to be divinely and providentially indicated as appropriate in every other case. The Jews will no more be converted by the disputation of a missionary, by the arguments of a single tract, or by a copy of the Bible than any other men. They must be brought under the *continued*, and if possible, *regular* influence of divine truth which the Spirit of God will doubtless honor and sanctify for their salvation, according to the divine laws of the economy of grace everywhere, and for the exercise of this influence the requisite *means* must be provided, or we may leave it all where it has been for hundreds, and almost thousands of years. * * * I trust this mission of our Board will prosper pre-eminently, as their missions do, generally speaking.

And now is the time for the Ladies Society to gird up their loins to the work. Let them all begin prayerfully by themselves, devoting their all to the Lord who bought them, and then go out to enlist the pious activity and self-denial of others of their sex, to join in this work of love of which none can doubt, that it is well pleasing to God."

In concluding, we beg leave to urge a more general attendance upon the annual meeting as a most important means of promoting the object of the Society, and arousing Christians to a sense of the peculiar claims of this neglected people upon their prayers and efforts.

Shall not the benevolent spirit of the lowly Nazarene, assert and maintain its superiority over the exclusive and intolerant spirit of the ancient Jews? and shall the tide of life and light which is already overspreading the earth as the waters cover the sea, leave *untouched* the sacred soil where the dust of Abraham, and Moses, David and the prophets is awaiting the fulfilment of the promises?

Remittances to the Society to be paid to Miss Lucy Davis, No. 5 Dix Place.

Letters to be addressed to Miss Mary Dexter Brown, Corresponding Secretary—care of Messrs. B. Perkins and Co., 100 Washington street.

May 9th, 1849.

Pond's Review of Bushnell—Conclusion.

The ground over which we have passed, in connection with Dr. B., has impressed upon us several important lessons, on which it would be easy to enlarge; but we must bring this labour to a close. We cannot forbear touching, however, on two or three points. One is, the danger of pursuing, adopting, *drinking in*, the German transcendental philosophy. How familiar Dr. B. has made himself with this philosophy, we pretend not to say. That he has looked into it, is taken with it, and has become to a certain extent a receiver of its dogmas, almost every page of his book declares. It has affected his style, rendering it turgid, mystical, obscure. It has affected his thoughts, his opinions, and may have led to most of those errors in doctrine on which we have felt constrained to remark. Nor is his a peculiar case. It is but one among many. We have had occasion to observe the influence of this philosophy, more especially upon a certain class of young men, ever since its introduction into this country. Many who were for a time enamoured of it, and infected by it, have since recovered, and now look back upon the dangers they have escaped, with mingled gratitude and wonder; others have been swept, it may be feared, finally away.

The first influence of the system (if system it be) is usually to blind, and then to bloat. It is a kind of knowledge which "puffeth up."—Persons find themselves in a fog, where every thing looks large; and they fancy their ideas prodigiously expanded, and themselves grown wondrous wise. They begin to use "great swelling words," to talk obscurely, and to look out upon clear sky and the simple reality of things, as unendurably diminutive and insipid. Meanwhile their countrymen find it difficult to understand them; and while some admire what they cannot comprehend, others have the sagacity to look through the cheat,—to see and despise it all.

We are willing to learn of the Germans whatever they are able to teach us; and that they *are* able to teach us *some* things—*many* things,—no one of competent information will doubt. But their speculative philosophy, and their pantheistic theology, are *exotics* on these shores; and long may they be so. That the clear, practical Anglo-Saxon mind should be obfuscated, befogged, bloated, and half spoiled under such an influence, is both a sin and a shame.

We remark, once more, on the folly of attempting, at this day, any *new theories* with regard to the person and work of Christ. The Bible (which is our only source of information on these subjects) has been thoroughly canvassed; its meaning has been sought out; and we doubt whether anything essentially new is ever to come up. Dr. B. may have had the impression that he had got something new, and of great importance; that he had erected a platform, on which Trinitarians and Unitarians, Scholastics and Mystics might stand together, compose their differences, and start afresh in the Christian life. But it turns out, on examination, that his theory of the Trinity is but the ghost of an old heresy which lived and died some fifteen hundred years ago, and has scarcely had a reviving since. It is Sabellianism, slightly modified, done over, clad in a pretty new dress, and held up for the acceptance of the church and world. On the connected doctrines, the views presented are substantially Unitarian. So far as there is any perceptible departure from the current statements of Unitarians, the modification is chiefly one of phraseology; or it comes from the infusion of a mystic element, and not from any remaining predilections for orthodoxy.

As to the influence of these discourses, we do not expect any very marked results, one way or the other. They will live and excite interest a little while, and then pass away and be forgotten.

Unitarians of different classes will chuckle over them. Were it not for appearances, they might shout a triumph. The author assures us, that he is "in no mood of surrender" to Unitarians. They will think, probably, that he has very little to surrender: and that with respect to this little, it is quite a matter of indifference whether he surrenders it or not. He will be able to do as much for them, perhaps more, without the formality of a surrender, as with it. In one view, the discourses will be of real service to the Unitarians. They will learn from them, better than they knew before, how to use Orthodox words and phrases to cover up a Unitarian doctrine, and thus make it pass current with the uninitiated and unsuspecting. Dr. B's *objective* view of the work of Christ—his artistic representations—his machinery of the grand poem of salvation,—will operate admirably for this purpose.

With the Orthodox community, in general, these discourses, of course, will find no favor. A few ardent, romantic, transcendental young men,—and perhaps more young women—may be inclined to enlist under the author's banner, and may, for the time, be led astray; but with the great body of the Orthodox community, the discourses will excite no feelings but those of grief and abhorrence;—grief that a gifted mind and brilliant powers should be so sadly misled and prostituted, and abhorrence of the delusions thus thrown upon the world.

With regard to the author, we must say in concluding, as we did in commencing,—we know him only from his works, and have no prejudices to gratify, one way or the other.—We question not his sincerity, or the purity of his motives, in what he has written; we have to do only with the *sentiments advanced.* These relate, certainly, to the *fundamental* doctrines of our religion; to some of the greatest and most important subjects which ever occupied the mind of man. It cannot be a matter of indifference what opinions are entertained and put forth in relation to subjects such as these. If Dr. B. is sincere in holding and cherishing the views he has advocated, we are as sincere in rejecting them. If he thinks them of great importance, we as honestly think them of dangerous tendency, of injurious influence. Hence we have spoken plainly, though we hope not severely or unkindly. If there are any appearances of personal unkindness, they certainly misrepresent our feelings, and are to be ascribed to (it may be) a too earnest zeal for the truth; certainly not to any conscious bitterness of spirit.

It is painful to see professed Christians and ministers of the Gospel departing from the truth, and labouring to revive exploded errors; but then this is no new thing, nor (in a world of trial like our own) should it be accounted a

strange thing. We read of some in the apostolic age, who "made shipwreck of the faith;" and similar catastrophes have been occurring on the great ocean of life ever since. And shall it be thought strange that they occur at intervals now? "There *must be* heresies among you, that they which are approved may be made manifest," 1 Cor. 11: 19. "Let him that thinketh he standeth, take heed lest he fall," 1 Cor. 10, 12.

But amid all changes, we have *this* consolation: "The Lord knoweth them that are his." We have *this*, also, that Christ is now on his mediatorial throne, Head over all things to the church; and he will suffer no change to pass over it, and no ill to befal it, which shall not be turned, ultimately, to the furtherance of the Gospel.

THE PURITAN RECORDER.

BOSTON: THURSDAY, MAY 31, 1849.

Anniversaries in Boston--1849

THURSDAY, MAY 31.

MINISTERIAL TEMPERANCE MEETING: in Hall No. 1 Tremont Temple, 9 A. M.

AMERICAN SUNDAY SCHOOL UNION: Public Meeting in Tremont Temple, 10 A. M.

LADIES' SOCIETY FOR PROMOTING EDUCATION AT THE WEST: Public Meeting in Park St. Church, 11 A. M.

CONVENTION SERMON: By Rev. N. Adams, D. D., in Brattle St. Church, 11 A. M.

MASSACHUSETTS SABBATH SCHOOL SOCIETY: Business Meeting at No. 13 Cornhill, 10 A. M. Public meeting in Tremont Temple, 3 1-2 P. M.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS: Public Meeting at Tremont Temple, 7 1-2 P. M.

FRIDAY, JUNE 1.

CLOSING DEVOTIONAL SERVICES: at Central Church, 9 A. M.

MORNING PRAYER MEETINGS. Central Church, 8 A. M.

American and Foreign Sabbath Union.

SABBATH EVENING, MAY 27.

The Annual Sermon before this Association was delivered at Park street church, last Sabbath evening by Rev. Dr. Sprague of Albany.

The preacher selected two texts, as the foundation of this discourse, Heb. 4: 9. "There remaineth, therefore, a rest to the people of God." Ex. 20: 8. "Remember the Sabbath day, to keep it holy."

The sentiment deduced from these texts was, The Sabbath in its adaptedness to fit for heaven.

1. The Sabbath is a noble and significant emblem of heaven. Under this particular head the appropriate services of this holy day were enumerated, and shown to be essentially the same, as those of the heavenly world.

2. The Sabbath is fitted to counteract the influences that prevent fitting for heaven. The influences of worldliness and procrastination both upon saints and sinners, were delineated and their pernicious tendency described in glowing colours. The services of the holy day were fitted to counteract these influences.

3. The Sabbath enlists the social principle in fitting for heaven. Men are social beings, and their characters are formed by the influences that are brought to bear upon them. This principle operates upon man in the formation of character in connection with the services of the Sabbath.

4. The Sabbath enlarges the intercourse between earth and heaven. The influence of this day spreads over the closet, the family circle and the public assembly. The Sabbath lifts up earth and brings down heaven.

5. The Sabbath schools the spirit in the services and employment of heaven. The redeemed on earth and in heaven are essentially one. They all have been redeemed by the same blood and sanctified by the same spirit. The exercises of the earthly Sabbath are the primary school, where men are qualified for a higher order of instruction.

In conclusion Dr. S. remarked that a proper observance of the Sabbath lay at the foundation of all moral enterprises. The Bible, missionary, and education causes all needed the Sabbath for the successful prosecution of their work. One principal excellence of the sermon was, the preacher left off when he was done.

Foreign Evangelical Society.

SABBATH EVENING.

The annual sermon before this Society, was delivered to a large audience on Sabbath evening, by Rev. Ray Palmer of Bath. Text, Matt. 3: 12. "Whose fan is in his hand" &c. It was suggested that this language, sometimes understood as referring only to the judgements then about to be inflicted on the Jewish nation, had in fact a wider sweep. It announced Christ as the Great Purifier; and as then about to enter formally and officially on the work of effecting the complete moral cleansing of the world; a prediction which has ever since been in the process of fulfilment. The Prince of darkness has indeed made a strict resistance at every possible point, and with every sort of weapons, he has assailed the great interests of truth and of humanity, but in vain. Christ has steadily pursued his work.

But in what part of the process are we now? This is a question of great moment. In order to illustrate this, it was observed that the great work of purifying the world, on which the text announces Christ as entering, involved of necessity three stages or periods.

The first of these, the preacher said, might be characterized as the *initiative* or introductory stage.—The cross was to be set up, and the fountain of salvation opened in the blood of the dying Lamb. The Holy Spirit was to enter on his special mission. The Gospel was to be preached, and the church and its institutions organized, and such other steps taken as were involved in laying the foundations of the divine Kingdom. All this was speedily done. The noble army of the martyrs, evinced the power of Christianity to produce the highest type of human character, and the deserted temples of idolatry bore testimony to the efficacy of Gospel truth.

The second, might appropriately be called the *experimental* stage. It was, perhaps, a common impression, that during the long and gloomy period, from the days of Constantine to the days of modern revival in the church, the work of the world's moral renovation was stationary or even retrograde. It was claimed, on the contrary, that the whole period had been marked by progress. There were certain experiments, it was contended, the working out of which, in the absence of miracles, was indispensable before humanity could be finally disenthralled; and the last fifteen centuries had been chiefly given to these. Philosophy was to try her hand at reducing the truths of revealed religion into harmony with her established formulas. The Hierarchical experiment was to be tried. The efficacy of seclusion, as a means of high religious life, was to be fairly tested. The effect of the combination of the sensualism of form and art with spiritual religion, was to be made apparent. The results of the adulterous conjunction of church and state were to be developed. Infidelity was to be allowed to do her utmost in the attempt to overturn the truth. And finally, a variety of experiments were to be gone through, for the illustration of the vital power of Christianity herself. The experiments thus made, it was maintained, are not to be repeated. They are now brought nearly to their last results, and will then altogether cease. It has not been in vain that fifteen centuries, whose aspects were disheartening, have passed over depressed and suffering humanity.

The third state of the purifying process, may be called the *consummating* or transforming stage. In this period progress, manifest and final, is to be the order of the day. Every really advancing step, is to be a step from which there is to be no receding.—This might be deemed an over-sanguine anticipation. It was based, however, on the following certain facts. First, that Evangelical Truth, the simple Gospel, is able to save individual and social man, if brought in contact with his mind. Secondly, that the agencies demanded for the universal dissemination of this truth were already organized. Thirdly, that a vague and indefinite yearning for the truth existed very extensively among those who have long been the dupes of Papal superstition. Fourthly, that God is at present working for, and with his Gospel, in an extraordinary manner. And fifthly, that there are signs of a general quickening of spiritual life in all parts of the evangelical church. These facts were commented on, with copious references to the existing state of Christendom, particularly of Europe.

The conclusion was, that it is the hand of Christ that is marking out the work of evangelizing Christendom; and that it is his voice that is calling on his people to urge it forward. That Christ is going forth to complete his purifying work, is a sufficient explanation of the convulsions that now rend the nations. We see the marching and counter-marching; all the elements of strife mingled in one great melee; we cannot comprehend it. But not so with Christ. To his eye all is clear. He is directing every movement; as King of Kings and Lord of Lords, he is going forth to consume the chaff of ages, and thoroughly to cleanse his floor.

Prison Discipline Society.

MONDAY MORNING.

This Society held a business meeting in Park street church, Monday morning, and voted to hold no public meeting this year. Hon. Theodore Lyman was elected President, Charles H. Mills, Treasurer, Louis Dwight, Secretary.

The Treasurer's Report gave the following as the financial condition of the Society: Amount of permanent investments, about $7000; income last year, from interest of investment, subscriptions and donations, $2446 80; expenses, $2425 30. Balance on hand, $21 50.

Massachusetts Bible Society.

MONDAY AFTERNOON.

The fortieth anniversary of this society was held in Winter street church on Monday afternoon—Professor Greenleaf presiding. In opening the meeting, Mr. Greenleaf made a few remarks, introductory to the exercises. He congratulated the assembly, that during the last year the cause of Bible distribution had received a new impulse. The extensive emigration of our citizens to the Pacific shores had been the occasion of awaking in the public mind a new sense of our responsibilities, as to the diffusion of the word of God. And the peculiar condition of the nations of Europe had given a new impulse to the distribution of the Scriptures. And the world in the light of the events of the past year, is coming better to understand, that true political liberty can exist only in Protestant communities where the Bible is freely distributed. It is only where the Bible is, that men are qualified to govern themselves.

The President called upon Dr. Jenks to read select portions of Scripture, and lead in prayer.

The Annual Report was read by the Secretary, Rev. Dr. Parkman. This society has issued during the year 3,625 Bibles, and 3,708 Testaments. Of the Bibles, 850 had been given to emigrants to California. In one instance, intelligence had been received from a ship's company, to whom Bibles had been given, to the effect, that the books were generally read and highly prized, and had been the means of securing a serious observance of the Sabbath.

During the year a favorable change has been made in the Depository of the society. A commodious room has been secured, in a good location, and the services of an agent have been engaged, who is to be in constant attendance. The report made an appropriate notice of the resignation of the presidency of the society, by Rev. Dr. Pierce, who at an advanced age has been compelled to resign, on account of sickness and increasing infirmities. Dr. Pierce was one of the original founders of the society forty years ago—has been its secretary 19 years, and its President 21 years.

The acceptance of the report was moved by Mr. Winthrop, late Speaker of the House of Representatives in Congress. He commenced his remarks by an apology, in which he said it was probable, that he should disappoint any expectation that may have been formed of him. For he came forward with no expectation of saying anything, that could be new to such an audience, nor anything that had not been better said a hundred times before. Yet when called upon, he was unwilling to refuse any service to such a cause. He was unwilling to refuse to give his humble testimony, to the transcendant importance of the work, in which this society is engaged. The distribution of the Bible is one of the most important enterprizes, to which human efforts have been directed. There is a peculiar fitness in commencing the exercises of this week of the anniversaries, by these exercises of the Bible Society. The week is hallowed by the meeting of so many noble societies. But that which is the most significant takes the lead. The first of all philanthropies is that which brings the Bible home to every fireside. The others naturally follow in the train of this. Diffuse abroad the proper influence of the Bible, and the naked will be clothed, the hungry fed, the stranger sheltered, and the prisoner visited. Diffuse the influence of the Bible, and temperance will rest on a surer basis, than any personal pledges—the peace of the world will be well secured, and the day will be hastened, when every yoke will be broken, and slavery will disappear. This Bible distribution opened upon the world the fountain of all philanthropies. The Bible is the original spring and sustaining power of the whole of that moral and religious machinery, which exhibits its products on this anniversary week. These other societies (to borrow a figure from our city improvements) are but the distributors and the service-pipes of that living water, over which this society has assumed the special guardianship.

Were it proper to leave wholly out of view the divine authority of the Bible, and regard it simply as a book for general reading, its influence in enlightening the public mind must be seen to be immense. There is an old English statute, in which this book is called not *biblion*, the Bible, but *bibliotheca*, the library. And what a library it is—with such stores of diversified wisdom, such mines of intellectual wealth—the oldest of all books, the most common of all, and yet the interest in it has not withered. It has lessons for nations and for individuals, for seasons of prosperity and seasons of adversity, for times of peace and times of revolution. The great German poet had said of the little book of Ruth, there was nothing in epic poetry to be found any where so lovely. And Fisher Ames had said, that for whatever of excellence he had attained in eloquence, he was indebted more to the Bible than to all other books. And where would have been the famed harmonies of the old musicians, had it not been for their subjects selected from the Bible. It is related of Alexander, that he was wont to carry with him in all his expeditions, the Iliad of Homer in a golden casket. And of Gustavus Adolphus, the champion of the Protestant cause in the religious wars, it was said that he was wont to have under his pillow while he slept, a copy of Grotius work, *De Jure Belli ac Pacis*. But how many caskets and pillows have been, and with greater devotion, filled with the Bible.

But we cannot separate the proper influence of the Bible from its divine authority. It is its character as the word of God that gives it its power and claims to distribution. Supposing that I owe the honour of being called to address this assembly, to my having been connected with the government, I should do injustice to my own views did I here fail to express the opinion that every thing in our institutions calls for the most diligent employment of all religious agencies. We hear of religion being supported by the State in other countries. But here the State is supported by religion. There is a remarkable coincidence in historical dates, that throws illustration on this subject. In 1611, King James' translation of the Bible was published. There had been other translations by individuals before that, but by means of the opposition of governments and the priesthood, the circulation of the Bible had been very much confined. But at that date its effectual publication and circulation may be said to have commenced, and it is a remarkable fact, that from that time commenced the colonization of this country, and the two events are related as cause and effect. It was as the result of the distribution of the Bible, that our fathers came hither. And to attempt to found free institutions on any thing but the Bibles is as vain as to build upon the sand.

The Society was further addressed by Rev. Mr. Budington, of Charlestown, and Rev. Mr. Bellows, of New York. The addresses were both heard with much interest by a large assembly, but we are compelled to omit them.

American Education Society.

MONDAY EVENING.

This Society held its thirty-third Annual Meeting in Tremont Temple on Monday evening at 7 1-2 o'clock;—John Tappan, Esq. in the Chair. Rev. Dr. Badger of New York opened the meeting with prayer. The Secretary read an extract from the Report, which will be found on our first page.

Rev. Mr. Durfee moved the acceptance and printing of the Report.

Rev. Ray Palmer of Bath offered and sustained the following resolution:

Resolved, That recent extraordinary movements of Divine Providence, bearing on the progress of the Gospel, have rendered more and more urgent the duty of introducing young men of talents, learning and piety to the Christian ministry.

Rev. Dr. Todd of Pittsfield, moved the following resolution:

Resolved, That while we are bound to render unfeigned thanks to the Great Head of the church for the good effected by the American Education Society, the present position of the world imperiously calls upon its friends to make it increasingly efficient.

Dr. T. said that the monument on Bunker Hill could not go up until the ladies of Boston took hold of it. It then rose until the top-stone was placed. The ladies of Boston first laid the foundation of this Society. To them belongs the honor, and they shall receive it. There was no other people on earth that can educate a ministry for the world. Sir James McIntosh said "that if the Scriptures were to be translated out of the original Greek, and the language was lost, and were a thousand pounds to be given for its translation, a Yankee would be the first to find out the language." Yankee ingenuity and enterprise, sanctified by grace, are yet to convert the world.

Rev. Dr. Pomroy seconded this resolution. He spoke of the relation which this Society sustains to the American Board. The whole world was open to missionaries, except Japan. The demand for men from almost every station, was urgent. The American Board could not carry on their operations without this Society. It raises up men that can endure hardness, that are not afraid to look a Northwester in the face. This Society has introduced three thousand men to the ministry. The amount of good that these men have accomplished, cannot be fully told until the developments of the great day.

American Peace Society.

MONDAY EVENING.

This society met at Park street church, Monday evening, at 7 1-2 o'clock. Rev. Dr. Waterbury presided. The address was delivered by Charles Sumner, Esq.

He alluded to the right of self-defence, of revolt, and of revolution, and remarked that, as upon thorough analysis this right did not effect the result of peace principles, the Society held forth no doctrine in regard to it; but he believed in the right to take life in self-defence, and his sympathies ever were with those who were struggling to be freed from the hand of oppression.

He went into a consideration of the war system and war operations, and the principles on which war is recognized as the arbiter of justice by the commonwealth of nations, and its practice regulated. He contrasted the policy of nations with that of states, towns and individuals. With the latter all disputes were settled by arbitration and judicature; with the former they were decided by the fortune of a battle.

In conclusion, he urged in the most forcible and eloquent manner the establishment of a Congress of Nations, and a high court of judicature for the settlement of national disputes, and enforced the feasibility of the plan. He pictured in glowing terms the beauty and utility of universal peace, and declared that as all men are brothers, so all war is fratricidal.

American and Foreign Christian Union.

TUESDAY MORNING.

A meeting was held on behalf of this Society, at the Tremont Temple, on Tuesday, at 9 o'clock A. M. Hon. Samuel Williston took the chair. The meeting was opened with prayer by Rev. Dr. Hawes of Hartford.

Dr. Baird remarked, that this is not an anniversary of any Society—for the American and Foreign Christian Union has but just come into existence, by the coalition of the Foreign Evangelical Society, the American Protestant Society, and the Christian Alliance. Of course there is no Annual Report to present. But it is designed here to make a statement of facts, touching the history and objects of the Society.

The Foreign Evangelical Society has been in existence ten years. The Protestant Society was organized in the year 1834, and six years ago it was reorganized. The revolution in France in 1830, was the occasion of the birth of the Foreign Evangelical Society. After that revolution, some christian brethren in France wrote to some gentlemen in New York who had been in that country, (Mr. Wilder and others,) informing them that France was open to christian efforts—that there were now thirty millions of people there accessible to the Gospel—that the Protestants were few and feeble, and inadequate to occupy the ground. In response to this call, a few gentlemen in New York raised and sent a few thousand dollars, and sent it out to these brethren. This was the first donation given from this country to this object. This was the occasion of their forming a Society in France, to prosecute the work of colportage and sending out evangelists. Their operations increased, and extended the interest in this country, till the formation of the Foreign Evangelical Society here was the result.

Thus the work went on from small beginnings, till it became extensive and efficient. At first, the object was to help France, under the impression, that that was the only Romish country that was open to the Gospel; and it was well. For France is the most important Romish nation. France has done more than any other nation to support Romanism. The Society for the propagation of the Faith centreing at Lyons, has gathered annually an amount of four million francs, or $800,000 for Romish missions. And half of this was raised in France—not from the wealthy, but by systematic collections of small sums from the poor. In every important respect, France has been the right arm of Papacy. And yet France has been of Papal nations, the first to open itself to the Gospel. And doubtless, this has been in answer to the prayers of some of the three millions of Huguenot martyrs, who, in former ages have shed their blood for the truth.

Now the revolution of 1848 has completed the opening of France to the Gospel. M. Falloux, the Minister of Public Instruction, in reply to questions put to him, has published a declaration that the Government will sustain the complete liberty of all in the exercise of their religion.

Having thus engaged in operations in France, the Society has been gradually led to improve openings in other countries. Dr. Baird described the operations in Canada in connection with the enterprise of Madame Feller, and later with the Canadian Missionary Society. The Society has also extended aid to a limited extent to efforts to revive the dead Protestantism of Germany by means of colporteurs. It has also done something in Poland and Sweden. It has made an appropriation to sustain a colporteur to distribute tracts in Russia. Russia has seven and a half millions of Catholics and thirty millions of the Greek church, which are of essentially the same character as the Catholics among this people. Our tract agent has distributed a hundred thousand tracts in a year more than had been done by the means previously in operation, and his operations have elicited many interesting details which cannot with prudence be given to the public. The government have not hindered but rather favoured the distribution of tracts. They allowed the distribution among soldiers requiring only that the commanding officer be informed of what was intended and done. The Minister of Public instruction in Russia has examined the tracts and made a selection from them to be printed for the use of the public schools. And by the circulation of Bibles and tracts in Russia, considerable effects have been produced. Many have come to the knowledge of the truth, and the way is doubtless opening for a great work in Russia.

In Germany, full religious liberty has been secured, and among the Catholics of the German States there is now no difficulty in circulating the Bible, and we have recently received letters from Hamburg, asking aid to employ two colporteurs in Hungary, where the field is open for doing great good, notwithstanding the war of the Majjars of Hungary. Nearly half are Protestants—having seven thousand ministers—and there has been recently among them a revival of evangelical religion, and it is natural for us to sympathise with the Hungarians in their efforts to get rid of the reign of the house of Hapsburg. For religion has more to do with this contest than appears on the surface of things.

And what shall we say of Italy? There, especially in the north of Italy, the way is wonderfully open for the Gospel, and vigorous efforts are now being made to spread it. In seven different cities in Italy editions of the Bible are now going through the press, and many thousand copies have been circulated there within the last three months. Some say seventy thousand, though it is probably too high an estimate. The first two volumes of D'Aubigne's History of the Reformation have been put in circulation in the Italian language, and vast numbers have been distributed. But where do we get colporteurs for such a work in Italy. They are raised up for us among the Waldenses. Twenty-two of them have already enlisted. They can speak the Italian, but not well. A corrupted form of the French is more familiar to them. But they are now returning to the Italian, and their ministers have begun to preach in it for the purpose of qualifying them to act more effectually on Italy.

As to other countries the Society has commenced its work in South America. It has made the experiment of sending a missionary to Valparaiso, which has succeeded well. St. Domingo is open to us, and we have one missionary there. When he commenced his work he went to the minister of public instruction, and frankly informed him of the nature of his design, and the minister bid him welcome, and said he was rejoiced to see him enter the work. Though the people are nominally Catholic, the higher classes loathe the system, and would be willing to see it destroyed.

To Mexico we have sent one missionary, Mr. Montsalvage, who is well know as the converted Spaniard, whose biography has been published. He has come out of his recent trials as gold purified in the furnace; and we have sent him to San Antonio where he is now labouring with great encouragement. He teaches a school and preaches to the people, and is now especially useful while the cholera is fearfully visiting that place. He holds meetings every day, and numbers have been hopefully converted. He has received letters from his father, which fact will be of great interest to those who have read his biography, and know how he has been treated by him. He had written twenty-nine letters, and had received no answer. But now his father has been converted by means of tracts that he had sent him, and the whole family are affected. He asks pardon for all his unfeeling persecutions, and says he did it in his blindness, and promises to restore the property which he had unlawfully withheld from his son, amounting to two or three thousand dollars.

Dr. Baird proceeded to state what the Evangelical Society had done in New York and New Orleans, through Messrs. Astie and Wolf. But we have not room for the details.

Mr. Norton, who had been the Secretary of the Protestant Society, gave a Report of the operations of that Society from the beginning, down to the time of the union. But we are compelled to suppress the notes which we have taken.

Mr. Kirk, and Dr. Higgins, followed with eloquent remarks which we are also compelled to omit entirely.

Sabbath School Union on the Common.

TUESDAY AFTERNOON.

At 3 o'clock on Tuesday afternoon, the Sabbath schools of the Evangelical denominations in this city, met at the churches in Broomfield St., Park St., Mt. Vernon and Tremont Temple. They were addressed by several gentlemen, and at 5 o'clock moved to the Common. It was a glorious sight to behold several thousands of children and youth, under their teachers, assemble in the open air to listen to brief addresses, and unite their voices in the good old tune of "Coronation." The prayer of many a heart was lifted up that the thousands of this great company might finally upon the holy hill of Zion, unite in crowning "the Saviour Lord of all."

This is a new feature in the exercises of this holy week, that gave interest to these sacred solemnities.

Pastoral Association Sermon.

TUESDAY AFTERNOON.

The Sermon before the Pastoral Association was delivered in the Central Church on Tuesday afternoon, by Rev. E. Beecher, D. D.; Rev. Dr. Shepard of Bristol, R. I., assisting in the devotional services.

Dr. B.'s text was Eph. 4: 5, 6. He spoke of the gradual course of great moral changes in a community; rendering it necessary, if we would appreciate their extent, to compare periods of time somewhat distant from each other. Go back two hundred years, to the arrival of the Puritans in this country. Why did they come? It was to organize a church and a state of Society, strictly conformed to God's Word. Their rigid adherence to the Bible made them, first Puritans, then Congregationalists. Pass on one hundred years. We still find the Bible received as the rule of faith and duty, and the great revival under Edwards and his brethren, filling New England with regenerated piety. But pass on another hundred years, and you find a singular controversy in Boston. A minister says that the Bible and Christ are two idols, which need to be broken; that the Bible is a mill-stone hanged about the neck of piety; and that there are no churches or ordinances of divine appointment. And the controversy is, whether that man can be regarded as a Christian minister!

In fact, Pantheism,—which our fathers would have looked upon as the fossil remains of some frightful monster, which had long since expired to live no more,—is revived among us. For the last fifty years it has been spreading in Europe, pervading the German philosophy and the French literature. It is espoused by many popular English writers, and by the leaders of Fourierism.

Dr. B. proposed to call the attention of the assembled pastors to this fatal error.

I. He first presented the only definite view of God, which is possible to the human mind. This view is that of a *personal* God, of whose personality we obtain an idea by the contemplation of our own personality. The essential element of personality is an intelligent will. This is the centre of the personality of Him who worketh all things after the counsel of his own will. If God, knowing himself, and willing to be known, has made man in his own image, then this view of him is just. God is spoken of in this manner in every part of his Word. This resemblance of the image to the prototype, is the only ground of communion between man and God.

Some philosophers object, that God is infinite, and man is finite; and therefore our ideas derived from such resemblance must be miserably defective. But will in God, though differing infinitely in degree, is the same in kind with will in man. An equilateral triangle which can lie on our hand, is precisely the same in kind with an equilateral triangle whose sides are equal to a space extending from here to the remotest of the fixed stars,—a space as inconceivable by us as infinity itself. Infinity, applied to our idea of God, does not confuse the mind; but, on the contrary, produces a most desirable correlation. Man is finite and dependent, weak and ignorant; but from this very fact he is made to feel the need of an Infinite Being, and to conceive of and enjoy him. This is Christian Theism.

II. Contrast this Christian Theism with Pantheism. This latter presents us with one great subsistence or being, including the whole universe, having in itself no will or consciousness, but only a tendency to develop itself, and come, for the first time, to self-consciousness in man. This doctrine involves a denial of Christ, immortality, sin, and atonement. Man is but a bubble glittering on the surface of the ocean, soon to be re-absorbed that some other bubble may glitter in its place.

Absurd and wicked as this theory is, it yet has elements of power. It provides certain great ideas of God, which approximate somewhat toward the true idea; and which, to some extent, meet the wants of the mind. It also presents a religion in which humility and self-denial have no place; and yet enables such as adopt it to use, in an accommodated sense, the fervent language of the most pious men. The Pantheist can adopt, according to his understanding of it, even the language of the text. His doctrine is adapted to produce a poetical excitement, which is ascribed to the influx of God, and real inspiration.

This doctrine is as fatal as Atheism, and is in some respects worse; as leading to more shocking blasphemies. The true idea of God being taken away, the mind of man becomes the greatest thing that is. Man is the highest manifestation of Deity in the intelligent universe. There is no plan of moral government, no standard of right and wrong;—past, present, and future are a blank. There are no fixed principles, and no motives to consistency; but man is told to follow without scruple the impulse of the moment, to live only for the present, and to deify humanity alone.

There is great danger to be apprehended from Pantheism, both unmixed and diluted. Young and aspiring minds, averse to humiliation for sin, and prone to a poetical metaphysics, are predisposed to take the infection.

To meet this danger, we must first, cherish a deeper conviction, that man is made in the very image of God. Secondly, we must shun all speculations which tend to make God unintelligible; and we must revise those canons of criticism which explain away too rigidly the anthropomorphisms of the Bible. And lastly, we must give up the mind more fully to communion with God through the Bible, which blessed book is exactly fitted to the purpose. In Christ, we are to see God walking, and hear him speaking,—we are to witness divine love and sorrow. We must come into God's moral image by the exercise of holy love; for he that loveth, dwelleth in God, and God in him.

The sermon was very clear and cogent, and fixed the attention of a crowded audience. At the close of the service, there was a meeting of the Pastoral Association, at which Rev. Dr. Worcester of Salem was chosen second preacher for the ensuing year; Rev. Willard Child D.D. being first preacher in course.

Massachusetts Home Missionary Society.

TUESDAY EVENING.

This Society held its jubilee, at Tremont Temple, on Tuesday evening, in the presence of an immense audience. The Society is one of the oldest and most efficient of our benevolent institutions, and though standing in an auxiliary relation to the American Home Missionary Society, the affiliated is much older than the parent Institution. It is now just fifty years old; and the abstract of the Annual Report, read by the Secretary, Rev. J. S. Clarke, contained a most interesting review of the labors and progress of the Society during that period. [See abstract of the Report, on our first page.] In place of the usual platform speeches, the report was followed by a Sermon, in honor of the occasion, by Rev. Dr. Storrs, of Braintree, who has long been identified with its movements. We shall next week report the Sermon somewhat fully, as its importance demands.

Soc. for Col. and Theol. Education at the West.

WEDNESDAY MORNING.

A meeting on behalf of the Society for the Promotion of Collegiate and Theological at the West, was held in Tremont Temple Wednesday morning at 9 o'clock—Wm. Ropes, Esq. in the chair. The meeting was opened with prayer by Rev. Dr. Tucker. Mr. Baldwin, the Secretary, made a brief statement of the operations of the Society.

Dr. Cox, of Brooklyn, N. Y., by previous arrangement, occupied the whole time with an Address. Arrangements were made for a phonographic report in full—no other can do justice to Dr. Cox—and we hope hereafter to find room for the whole or a part, which would be more satisfactory than any sketch which we can now give.

Boston Seamens' Friend Society.

WEDNESDAY MORNING.

This Society held its annual meeting at the Tremont Temple, on Wednesday morning at 11 o'clock. The Report stated, that the receipts of the Society for the last year, had been $4772. The Sailors' Home has, during the year, received 2,503 boarders, and has reached its utmost limit of accommodations. Board has been given to the needy, to the amount of 296; during the year, 96 Bibles have been given.—The preaching of the Gospel has been sustained at the Mariners' church. The congregation of seamen has nearly doubled since the last anniversary; five have been added to the church and seven others have given evidence of renewal.

Adresses were made by several gentlemen, but we have room only for the following remarks of Capt. Girdler, of this city:

In looking back some forty years ago, we find that seamen were considered as a hopeless race of beings—wedded to sin almost from necessity—their associations of the most unhallowed kind—living, as unaccountable beings, and dying (if they escaped the casualties of the sea) of premature old age, abandoned, degraded, lost! It seemed as though the church had forgotten her first missionaries—those illustrious Galilean fishermen; that the Divine Head went on board a ship and taught from thence on the shore—that the wretched, degraded seamen were without her pale, and unless a signal interposition of heaven transpired, they must forever be shut out from the marriage supper of the Lamb.

My first essay as a seamen was on board a Public vessel in 1814. The school boy now appeared in the sailor's garb, having commenced preparations for a cruize by filling water stores &c. I was sent with a party, the old boatswain at the head, to a bakery for bread; the shop was closed; and as our wants must be supplied, the old sailor insisted on my applying at the residence of the proprietor near by. I rang the bell; the door was opened by an interesting little girl, who, astonished ran to her mother in the parlor crying—O mother! here comes a sailor! what shall we do! Alas! there was too much cause for that child's astonishment: the sailor's debased character was proverbial; his degradation complete.

I well remember the day in 1827 on my arrival at New York after a providential deliverance from shipwreck, where from a fleet of 300 vessels, 250 were stranded or lost. As a seaman drawing near the coast on a dark and perilous night, strains his vision to get hold of the lights, or the dark outline of the land above the horizon; or hear the surges of the sea on the beach—or the gradual shoalings of the water to direct him to his desired haven, so did I look for the Bethel meeting as the most appropriate place to return thanks to God, and ease my happy spirit in bearing testimony to the truths of his own revealed will. I had not coasted far in Water street, I think, before the joyful signal was given! It was not a blue light; but it was a transparent lantern with the words "Bethel" inscribed and hung at the door of a sailor's boarding house; this was apostolic; we are told in olden times that "daily in the temple, and in every house, they ceased not to teach and to preach Jesus."

Thirty years ago I knew but one poor little temperance boarding house in New York, where good old Capt. Prince held his bethel prayer meetings. How many houses of this description could be found in *this* city at that period? Consider now the mariners' churches well filled with serious, attentive congregations! the Retreats! the homes and other accommodations all conducted on strict moral principles. Look at your beautiful houses in Purchase street and North square; appropriate sanctuaries for the body and for the soul!—they will stand enduring monuments, like the Pillars of Hercules until time shall be no longer. Constructed of materials liable to decay; they will be rebuilt and enlarged in new and improved editions, until its inmates are all summoned home into the Paradise of God.

New Paper. A new religious paper, entitled "*The Congregationalist*" was issued last week in this city, under the editorial supervision of Dr. Beecher, and Rev. Messrs. Haven and Tarbox. It takes the place of "*The Boston Reporter*". The experiment of a dollar paper has been abandoned, and a two dollar paper substituted.

Revival in Sheboygan, Wis.—We have received a letter from the pastor of the church in Sheboygan, Wis., stating that about one hundred persons have been converted in his congregation during the past winter. This is the first revival ever enjoyed in that place. If we find space in our next number we will endeavour to publish the letter entire.

Bi-Centennial at Malden.

The two hundredth anniversary of the incorporation of this town was observed with great spirit on Wednesday, the 23d of May. The proceedings have been very largely reported in the daily prints, and we do not propose to speak of the pealing bells and salvo-shot, which, at early dawn, resounded over those beautiful vallies and ancient hills. Nor would we speak of the procession with its various attractions, its bands of music, and its windings through streets adorned with banners and bowers;—nor even of the admirable oration by Hon. J. D. Green, and the ingenious poem of Mr. Haven, addressed to the assembled multitude on the green sward of the "Bell-Rock Pasture;"—nor of the guests, nearly two thousand, who thronged the vast and gay pavilion, mingling in the festivities till the going down of the sun;—nor of the lovely evening, when the general illumination of the village, festoons of lanterns crossing the streets, and gleaming like luminous fruit among the budding elms; the huge bonfire blazing from a float upon the fair pond in the centre of the village, and gleaming fire-works flashing over the heavens, and the air swelling with the sweet waves of music, made a scene as marvellously beautiful as any that is fabled of fairy-land. We will only say, that the whole affair was admirably arranged, and afforded throughout universal satisfaction and delight. Not an intoxicated man was seen, and no untoward accident marred the pleasures of that joyful day. The numerous strangers present, no less than the excited population, pronounced it, with one voice, to be an unsurpassed and long to be remembered festival.

We record the event in our columns chiefly for the sake of a few passing comments upon it. The occasion was one which united all classes of persons, of the widest varieties of sentiment which divide the feelings of men; but who all joined in this celebration with the utmost heartiness, and so that no sound of discord was heard during all the preliminary arrangements, and the whole execution of the plan. Its influence, on this account, as well as the re-union of scattered families, cannot but be eminently happy and salutary.

Moreover, in the numerous speeches that were made, the most full, and generous, and unqualified praises were bestowed upon our Puritan fathers;—and that by men having no religious sympathy with them, as freely as by others. Such tribute was paid to their memory as demonstrates the hold they retain upon the veneration and affection of their descendants.

Another remark should be made in this connection. Celebrations of this nature are a peculiar feature of New England. They are observed in no other part of the world, except in a few places where New England men have started them. The only exception to this remark, which occurs to us, is the centennary of Methodism, observed by the followers of Wesley a few years since. Centennials and bi-centennials, as stated observances, are thus peculiar to New England, because no people are so deeply indebted to its ancestry, so gratefully conscious of the debt, and so ready to pay it in fond remembrance.

It is a great consideration in favor of such celebrations, that they tend to keep alive the historical spirit, and the most enlightened sort of conservatism. It is well said by Pliny, in the eighth epistle of his first book; "It is most honorable to follow the footsteps of our ancestors, when they have preceded us in the right path." This honor may be ours, and it ought to be. We even trust that it will be to the glory of the God of our fathers. For the solemn and festive remembrance of them, and of God's goodness to them, cannot but have a powerful effect upon the minds of the young. "I have always been an obstinate *hoper*;" says Coleridge, "and even this is a datum and a symptom of hope to me, that a better, an ancestral spirit is forming, and will appear, in the rising generation."

REVIVAL IN FALMOUTH

A note from Rev. H. B. Hooker of Falmouth, thus alludes to the revival in that place.

During the last two months, my people have enjoyed a precious refreshing from above. In view of a long spiritual drouth, the hearts of the disciples had been stirred up to unusual fervency in prayer. The hopeful conversion of the Principal of our Academy, gave a striking and visible impulse to the work, and was an important agency in beginning it. The pupils of the Academy were taken by surprise, at their teacher's unexpectedly opening the school with prayer; and numbers date their impressions to that event. The work has been remarkably quiet and peaceful in its movement. Scarcely any other than the ordinary means of grace have been employed in promoting it. Between thirty and forty have expressed hope. A number of these are heads of families, but most of them are young people, between twelve and twenty years of age. More than half the converts were connected with the Sabbath school. We still enjoy the presence of the Spirit of God, and hope for still larger spiritual blessings.

NEW SCHOOL PRESBYTERIAN ASSEMBLY.

This Body met in Philadelphia May 17th. The exercises were opened by a Sermon from Dr. Cox, the Moderator of the last Assembly. The sermon noticed several subjects that were to come up for action, and consisted very much of advice as to what action should be taken on them. The Body was organized by the choice of Dr. Philip Hay, Moderator, and Rev. O. P. Hoyt, Temporary Clerk. After the appointment of the Standing Committees, memorials were presented on the subject of Slavery. A spirited debate here arose on a question of the reference of these memorials. Finally, a special committee was raised to take charge of these and all similar memorials.

Rev. Dr. Allen, of Cincinnati, moved that a delegate be appointed to attend the General Association of New York. After some debate the motion was agreed to, and Rev. Mr. Hickok was appointed the delegate, with Rev. S. D. Burchard.

An earnest and protracted debate arose on the proposition to send delegates to the Old School Assembly, and the body seemed to be nearly equally divided on the question. On the motion indefinitely to postpone the subject, the vote stood 48 yeas, 59 nays. After another debate, the subject was referred to a Committee, who were to report at the next Assembly.

The Committee on Church Polity reported that the answer from the Presbyteries to the overture of last General Assembly—"Shall the Assembly return to annual meetings?" was in the affirmative by 59 presbyteries, and in the negative by 25. The answer to the overture, "Shall ministers have the right of appeal to the General Assembly," was in the affirmative by 37 presbyteries, and in the negative by 45.

The next meeting of the Assembly was appointed at Detroit.

THE OLD SCHOOL GENERAL ASSEMBLY.

This body met in Pittsburg, Pa., on Thursday the 17th ult. After the Sermon by Dr. Magill, the last Moderator, the Assembly was organized by the choice of Dr. Murray Moderator, and Rev. Wm. Hill temporary Clerk. After the ordinary business of organizing, a Committee was appointed to prepare a pastoral letter on the subject of revivals of religion.

Mr. Prime, a Secretary of the American Bible Society, addressed the Assembly, touching the work of that Society. After his address, resolutions were presented, and several speeches made by members.

Dr. Plumer stated that on page 225 of the thirty-second Report of the American Bible Society there was a long list of contributions for sending the Bible to slaves. More than $10,000 had been appropriated for that purpose. The other day the American Bible Society received an application for a large number of Bibles for the slave, and every exertion was making to send it.

Rev. Mr. Gildersleeve said, "I was a manager of the Bible Society for nearly twenty years, in Charleston, S. C., and I gave to every slave a copy of the Bible and Testament as he needed it. It was the sentiment of every individual and member of that Society to do so; and I only bring this forward to show that we took every opportunity to distribute as many copies of the Bible among our slaves as could be used.

Very little of the business of the body as reported in the papers, is of a nature to excite general interest out of the Presbyterian church.

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ENGLAND.

May 11th, 1849.

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The State of the Continent.

With respect to affairs on the Continent, I send you the latest possible intelligence. This I feel to be of the more importance as they are becoming hourly more profoundly and powerfully interesting. Every post is looked for with anxiety.

You are aware that the French Government determined to interfere in the affairs of Rome. General Oudinot was sent to Civita Vecchia with a military force; of that place he took possession. Hence he advanced towards Rome. The Provisional Government sent to enquire the reason of this. He returned an equivocal answer, pretending that he came to protect Rome from the Austrians. He appears to have conducted his expedition in a most bungling manner. He advanced upon Rome with between 5000 and 6000 men and 24 guns, thinking, as it is said, that many of the people would come to his standard. A portion of the troops entered the city, were opposed and repulsed. At first it was given out that a few had been killed and some wounded—then the numbers became larger. It was stated that 180 were killed and 400 wounded. According to the French intelligence to day, 800 men are *hors de combat*, including 47 officers. General Oudinot himself very narrowly escaped. The French Assembly has demanded the secret instructions given to the General and passed a vote upon them which amounts to a vote of censure upon the government. There is great excitement in Paris. The secret instructions lay the government open to a charge of duplicity. Austria and Sardinia are sending troops against Rome which is prepared for a stout defence. It is reported that the French troops have entered the city, and The Times of to-day states that these reports have been confirmed. The last telegraphic despatch from Gen. Oudinot is as follows:

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Saxons! Rise like one man. The people, whole people is one. Our task is reduced to c batting the foreign enemy. The freedom, the un of Germany depends on you. The country, the p visional government counts on you.

Dresden, May 4, 1849. Tyschirner, Heubner, Todt.

The king of Prussia has sent a force to the ass tance of his brother of Saxony. His own subjec will little relish this.

My anxiety to furnish you with continental inte gence, prevents my saying more respecting our M meeting at present, than that so far, they have be very well attended, and of more than usual intere

Yours, &c., W. H. D.

SCOTLAND.

Edinburgh, May 4th, 1849.

To the Editors of the Puritan Recorder:

I ought to have written you by last mail, but t pressure of public engagements prevented. Let m now briefly call your attention to a species of agenc which Christian benevolence has devised for tho masses of the population of this great country, whic have sunk into the lowest depths of degradation an vice.

Industrial Schools and Ragged Churches.

In Aberdeen, Dundee, Glasgow and other larg cities, certain benevolent gentlemen, impressed wi the fearful amount of juvenile depravity and crim and with the sentiment so obvious, that prevention easier and far better than cure, have associated f the purpose of plucking these brands from the burning. A large warehouse or other suitable buildin is hired in a suitable locality near where these masse reside; it is cleansed, white-washed, ventilated and simply fitted up in school rooms, work rooms, kitche and eating room. The most ragged, filthy, wretche of the population, between about 5 and 13 years of age are gathered day by day in this institution. They are cleansed in a bath, fed and taught. The lessons are adapted to their condition,—are very thorough, and are pervaded by the important element of evangelical religion. A part of the day is assigned to work. The girls scrub, cook, &c., the boys learn trades. I had the opportunity of examining several of these schools, and beg to assure your readers that in all the branches of an ordinary common school education, and in the simple truths of divine revelation, very commendable and indeed surprising proficiency was displayed. Thus a most depraved and wretched class of the youth, having drunken or vicious parent age, for the most part, are trained up for spheres of honour and usefulness. They apprentice them, as they grow old enough, often to persons of character proceeding to the Colonies, and thus detach them from those contaminating influences by which they would be otherwise surrounded. The expense is about £4 to £5 sterling a head, which—as a matter of economy, apart from higher considerations—is less than it would cost the country to prosecute and punish them as criminals.

In Dundee I attended one service in a Ragged Church, which presented truly a novel and not less mournful, yet in one view pleasing spectacle. In a room in a very low part of the city on Sabbath evening, white-washed, lighted with gas and furnished with plain benches, were gathered some sixty wretched looking depraved creatures of both sexes, in their ordinary apparel, and with the marks on their persons of the effects of vice, listening with a fair measure of attention to an exposition of the Word of God on the part of a member of one of the churches in the city. It was an affecting spectacle, but hopeful. These wretched creatures listened! Is not God's word attended by His Holy Spirit, "like as a hammer that breaketh the rock in pieces, and as a fire which burneth?" I am delighted to find that the churches of this land are awakening to the claims upon their sympathy and efforts, of that large mass of people which has fallen away from all contact with the sanctuary, and which is sinking into the worst forms of heathenism. The Christians of all great cities should look well to this matter.

Mr. Haldane's Jubilee.

The past year was that of a jubilee of the Scottish Congregational churches. They have issued an appropriate and able volume, commemorative of the services, and containing essays, sermons, historical notices and statistics, all brought out on the several occasions of meeting in the several cities of the land. To that volume I do not further advert than to commend it to the notice of all who are curious in the history of scriptural church polity. But I had the opportunity a few days since of attending the jubilee of the pastorate of one of the fathers of the denomination in Scotland, whose name I have placed above. It was a very crowded meeting, in the public services of which were engaged ministers of several denominations. Mr. Haldane became a Baptist soon after the commencement of the work; but the account he gave of his earlier labours just prior to the commencement of his pastorate, was one of deep interest. One point was brought out strikingly, namely, that the former days were not better than the present. He and his companion, Mr. Aikman, had been marched upwards of thirty miles to a court, as prisoners, for daring to preach the Gospel in the market place of a town. He mentioned a scene which occurred under his own eye fifty years since, hardly credible were not the testimony so nearly unexceptionable. He sat in one of the parish churches of the Highlands, and heard the minister preach the sermon prior to the observance of the Lord's Supper. The invitation was given to approach the table, but no one moved. At length he was startled by the sound of a blow, and on turning round he beheld one of the elders cudgelling a man towards the table. This was a signal for other elders to do the same, so that many were compelled by the weight of a stick upon their head and shoulders, to go up to the table. This may be considered a new way of compelling men to "come," but we may be thankful that it has long since ceased to be employed. There was one fact brought out at this meeting as illustrative of the encouraging truth that Christ's ministers may be instrumental of doing more good than they have any knowledge of, that will interest your readers. It was mentioned by Dr. Alexander, and occurred during the visit of Moffat to this country a few years since.

Moffat the Missionary and His Minister.

Dr. A. and the excellent Moffat had been engaged in a missionary service in the North of England, and returned for repose to the house of a friend. They met in the room an aged minister named Caldwell. In the course of conversation, Moffat adverted to his mother, for whom he entertained the most devoted regard. Mr. C., whom Moffat did not know, not even his name, mentioned that he perceived he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow, from Cannon Shore to Falkirk to the Independent Meeting House, to hear an excellent minister, Mr. Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, "Can it be? Are you little bobby Moffat? Is Moffat the missionary the little fellow whom his mother used to lead to my meeting house in Falkirk, when many years ago I was the minister there?" The mutual recognition, and embrace, and rapture, may be better conceived than described. The venerable Caldwell had not, till then, identified the little boy with the man who has done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest, and "his works do follow him."

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Edinburgh, May 4th, 1849.

To the Editors of the Puritan Recorder:

I ought to have written you by last mail, but the pressure of public engagements prevented. Let me now briefly call your attention to a species of agency which Christian benevolence has devised for those masses of the population of this great country, which have sunk into the lowest depths of degradation and vice.

Industrial Schools and Ragged Churches.

In Aberdeen, Dundee, Glasgow and other large cities, certain benevolent gentlemen, impressed with the fearful amount of juvenile depravity and crime, and with the sentiment so obvious, that prevention is easier and far better than cure, have associated for the purpose of plucking these brands from the burning. A large warehouse or other suitable building is hired in a suitable locality near where these masses reside; it is cleansed, white-washed, ventilated and simply fitted up in school rooms, work rooms, kitchen and eating room. The most ragged, filthy, wretched of the population, between about 5 and 13 years of age are gathered day by day in this institution. They are cleansed in a bath, fed and taught. The lessons are adapted to their condition,—are very thorough, and are pervaded by the important element of evangelical religion. A part of the day is assigned to work. The girls scrub, cook, &c., the boys learn trades. I had the opportunity of examining several of these schools, and beg to assure your readers that in all the branches of an ordinary common school education, and in the simple truths of divine revelation, very commendable and indeed surprising proficiency was displayed. Thus a most depraved and wretched class of the youth, having drunken or vicious parentage, for the most part, are trained up for spheres of honour and usefulness. They apprentice them, as they grow old enough, often to persons of character proceeding to the Colonies, and thus detach them from those contaminating influences by which they would be otherwise surrounded. The expense is about £4 to £5 sterling a head, which—as a matter of economy, apart from higher considerations—is less than it would cost the country to prosecute and punish them as criminals.

In Dundee I attended one service in a Ragged Church, which presented truly a novel and not less mournful, yet in one view pleasing spectacle. In a room in a very low part of the city on Sabbath evening, white-washed, lighted with gas and furnished with plain benches, were gathered some sixty wretched looking depraved creatures of both sexes, in their ordinary apparel, and with the marks on their persons of the effects of vice, listening with a fair measure of attention to an exposition of the Word of God on the part of a member of one of the churches in the city. It was an affecting spectacle, but hopeful. These wretched creatures listened! Is not God's word attended by His Holy Spirit, "like as a hammer that breaketh the rock in pieces, and as a fire which burneth?" I am delighted to find that the churches of this land are awakening to the claims upon their sympathy and efforts, of that large mass of people which has fallen away from all contact with the sanctuary, and which is sinking into the worst forms of heathenism. The Christians of all great cities should look well to this matter.

Mr. Haldane's Jubilee.

The past year was that of a jubilee of the Scottish Congregational churches. They have issued an appropriate and able volume, commemorative of the services, and containing essays, sermons, historical notices and statistics, all brought out on the several occasions of meeting in the several cities of the land. To that volume I do not further advert than to commend it to the notice of all who are curious in the history of scriptural church polity. But I had the opportunity a few days since of attending the jubilee of the pastorate of one of the fathers of the denomination in Scotland, whose name I have placed above. It was a very crowded meeting, in the public services of which were engaged ministers of several denominations. Mr. Haldane became a Baptist soon after the commencement of the work; but the account he gave of his earlier labours just prior to the commencement of his pastorate, was one of deep interest. One point was brought out strikingly, namely, that the former days were not better than the present. He and his companion, Mr. Aikman, had been marched upwards of thirty miles to a court, as prisoners, for daring to preach the Gospel in the market place of a town. He mentioned a scene which occurred under his own eye fifty years since, hardly credible were not the testimony so nearly unexceptionable. He sat in one of the parish churches of the Highlands, and heard the minister preach the sermon prior to the observance of the Lord's Supper. The invitation was given to approach the table, but no one moved. At length he was startled by the sound of a blow, and on turning round he beheld one of the elders cudgelling a man towards the table. This was a signal for other elders to do the same, so that many were compelled by the weight of a stick upon their head and shoulders, to go up to the table. This may be considered a new way of compelling men to "come," but we may be thankful that it has long since ceased to be employed. There was one fact brought out at this meeting as illustrative of the encouraging truth that Christ's ministers may be instrumental of doing more good than they have any knowledge of, that will interest your readers. It was mentioned by Dr. Alexander, and occurred during the visit of Moffat to this country a few years since.

Moffat the Missionary and His Minister.

Dr. A. and the excellent Moffat had been engaged in a missionary service in the North of England, and returned for repose to the house of a friend. They met in the room an aged minister named Caldwell. In the course of conversation, Moffat adverted to his mother, for whom he entertained the most devoted regard. Mr. C., whom Moffat did not know, not even his name, mentioned that he perceived he was a Scotchman. "Yes," said the missionary, "the scenes of my boyhood and youth in my native land are dear to me. I often think of them when far away among the heathen. I often think of my excellent mother leading me when a little fellow, from Cannon Shore to Falkirk to the Independent Meeting House, to hear an excellent minister, Mr. Caldwell." He then spoke with enthusiasm of his mother, of the minister, and of the impressions he had received then and there. The venerable listener rose up with tears coursing down his cheeks, and exclaimed, "Can it be? Are you little bobby Moffat? Is Moffat the missionary the little fellow whom his mother used to lead to my meeting house in Falkirk, when many years ago I was the minister there?" The mutual recognition, and embrace, and rapture, may be better conceived than described. The venerable Caldwell had not, till then, identified the little boy with the man who has done so much for Africa. May there not be many such blessed surprises when the Christian minister enters his rest, and "his works do follow him."

Sunday Railway Trains.

An attempt has been recently made to pass an act of Parliament, to compel railway companies to carry passengers on the Lord's day. The opposition in Scotland has been very vigorous. I attended a spirited meeting in Glasgow, upon the subject. The Bill is thrown out, so that at present, there is no such compulsion.

Evangelical Alliance.

I have attended meetings of the local friends of this organization, held in the cities of Glasgow and Edinburgh. They were both meetings at breakfast.—Christians of both sexes and of all denominations met for two hours—they ate together, worshipped together, and conversed on some topic of prominent interest. At Edinburgh, the subject was "The prevalence of infidelity among the working classes, and the best means of its counteraction." In Glasgow, "Popery" engaged attention. These meetings seem to do good. Love is itself an object, and any legitimate means for its promotion, will commend themselves to the approval of Christians. But I must not further enlarge. Time presses. You shall hear from me next when in London.

Yours truly, H. W.

For the Puritan Recorder.

Paternity of the Recorder.

In The Puritan Recorder of May 24th, I saw the following extract from the New York Observer:—

The senior editor of the New York Observer must be excused for saying, that he is the Patriarch of the religious newspaper press. The *Boston Recorder*, which he planned, owned, and successfully established in the year 1816, was the first paper of the kind ever established in this country, or, so far as our knowledge extends, in any part of the world. The experiment, like many other successful experiments, which have proved of great benefit to the world, cost the inventor much hard and unrequited labour. For fifteen months of constant toil, he received less than one hundred and fifty dollars. He succeeded, however, in establishing the paper; and before he left it, he had the satisfaction of knowing that there was but one newspaper in Boston which exceeded it in the number of its subscribers; and the plan was so popular, that the country newspaper editors in New England generally, so far adopted it, as to insert in their weekly sheets from two to four columns of religious intelligence.

I think the above is an incorrect account of the origin of the Recorder, and will therefore give a statement of the facts, in as concise and correct a form as I am able, that posterity may know the truth of the case.

I have, therefore, examined the first and second volumes of The Recorder, and do not find the name of Mr. Sidney E. Morse, (the senior Editor of the New York Observer) given as proprietor, editor, or publisher of The Recorder, in any of its columns. But I find the following names and dates as connected with the paper.

Nathaniel Willis, publisher from January 3, (the date of the first No.) till January 24, 1816. Ezra Lincoln, publisher from January 31, till April 3, 1816. David J. Burr publisher, Ezra Lincoln printer, from April 10, till April 24, 1816. David J. Burr publisher, Nathaniel Willis printer, from May 1, till June 12, 1816. Nathaniel Willis printer and publisher, from June 19, 1816, till December 28, 1843.

These changes in the publisher of The Recorder during the first half year, is accounted for, in the fact, that in the commencement of the paper, there was no agreement who should be the *proprietor* of the paper. After printing and publishing the four first numbers at my own expense, I informed Dr. Morse, (who acted for his son Sidney in the business) that I was unwilling to incur this expense longer, unless there was such an agreement; but that I was willing to be sole proprietor or joint proprietor with him or his son, or I would print it at his expense. He chose to employ Mr. Lincoln to print the paper, and Mr. Burr to publish it, until the burden and care was greater than they were willing to bear, when overtures were made to me by Mr. Burr, to resume the printing and publishing of the paper, and pay Mr. S. E. Morse one dollar on each new subscriber, for editing the paper.—This I agreed to, and paid several heavy debts which had been contracted. The contract also specified, that if either of us wished to discontinue his connection with the paper, he might do so by giving three months notice of his intention to retire, and then the sole proprietorship should revert to the other party. This settlement was effected in June, 1816.

In The Recorder of January 7, 1817, is the following announcement by Mr. Morse the Editor:—

"The Editor of The Recorder gives notice, that his connection with the paper will be discontinued at the expiration of three months. The reasons for the procedure will be given hereafter."

To which Mr. Willis, the publisher, added the following:—

"The *Publisher* wishes to have it distinctly understood, that this notice does not intend that the paper is to be discontinued. He will, in the mean time make such arrangements to supply the editorial department, as he trusts will be acceptable to the public."

In The Recorder of April 1, 1817, the following statements from the Editor, and also from the Publisher are to be found:—

In the second number of the present volume of the Recorder, notice was given that at the end of three months, the connection of the Editor with the paper would be discontinued. Those three months have expired, and, agreeably to promise, the Editor will now proceed to state and explain the reason for his determination. The reason is, simply, that the profits of the publication are wholly inadequate to his support.—When the Prospectus of The Recorder was issued, eighteen months since, the plan of a religious newspaper was entirely new. There was at that time no paper of this kind in the Northern States. Within six weeks, however, from the commencement of the publication, proposals for the establishment of religious newspapers were issued in Connecticut and New York; and in the course of the year between twenty and thirty of the country newspapers (in those districts upon which we had principally relied for support) adopted substantially the plan of The Recorder. This multiplication of religious newspapers, while it has accomplished our main design, the circulation of religious intelligence, in a manner more complete than we could possibly have anticipated, has nevertheless deprived The Recorder itself of that patronage which is necessary to the support of its Editor. He is under necessity, therefore, of withdrawing from the publication.

TO THE PATRONS OF THE RECORDER.

The Publisher of this paper being now sole Proprietor, would inform its patrons, that although the establishment will not afford an entire support to an Editor, after defraying the expenses of publication, yet it enables him to procure such assistance in the Editorial department, as he hopes, with his own industry and the large supply of European Magazines which he has engaged, will continue the usefulness and popularity of the paper. He has accordingly made arrangements with a Clergyman of learning and experience, who not being connected with any particular congregation, will pay especial attention to the Religious department, and the Publisher hopes The Recorder will continue to rise in the estimation, and receive the support of the Christian public.

The Publisher takes this opportunity to tender his sincere thanks to those gentlemen who have enlarged his subscription, and especially those who have punctually paid; and would request those who are yet in arrears, to supply the *veins* and strengthen the *sinews* of The Recorder by a speedy remittance of what is due.

In January 1825, the Telegraph was united with The Recorder, and Mr. Gerard Hallock became joint proprietor. In July 1826, Rev. Asa Rand purchased the right of Mr. Hallock. In April 1831, Mr. Rand sold his right to me. In Jan. 1844, Rev. Martin Moore purchased The Recorder, and in May 1849, united it with The Puritan. The *Youth's Companion* commenced in June 1827, the care of which, devolved on me, while Mr. Rand edited The Recorder. After the retirement of Mr. Rand, I had the care of both papers—employing such aid as I thought best—up to the time when The Recorder was disposed of to Mr. Moore. The Companion is still under my care, and has a circulation of about five thousand.

Perhaps I may be excused for giving a few facts in regard to my own history, and the way in which Providence *prepared me for a connection with the religious press.*

My father, (whose name I bear) was publisher (in connection a part of the time with Mr. Powers) of the "*Independent Chronicle*" in Boston, from June 13, 1776, till January 1, 1784, (a file of which papers is now in my possession;) I was then three and a half years old. He removed to Virginia, and I was with him till April 1796, when I returned to Boston, and entered as an apprentice in the same office which my father left, where I remained till August 1803. Being invited to go to Portland for that purpose, I commenced the *Eastern Argus* in Sept. 1803. I continued the publication of that paper till Oct. 1808, when I relinquished it, because the political press at that time was conducted in a style inconsistent with the spirit of the Gospel, which I had imbibed under the ministry of the Rev. Edward Payson. After this, I had several conversations with religious gentlemen, on the expediency of commencing a Religious Newspaper in *Portland*; but I did not find sufficient encouragement to undertake it. I removed to Boston in 1812, and engaged in printing religious books and tracts. In the mean time I had several conversations with Rev. Dr. Griffin and others, respecting a Religious Newspaper in *Boston*; Rev. Dr. Morse of Charlestown, seemed to think more favourably of the plan than any other person; and the result was, that in 1815, I printed the Prospectus of The Recorder, which was circulated among the churches by Dr. Morse and several other gentlemen—and The Recorder was printed and published by me in January 1816, as stated above.

Mr. S. E. Morse agreed to edit the paper. But my experience and skill as a publisher and printer, in the prime of my life, were taxed to the utmost by day and night to sustain the paper; and so hopeless was the case considered by Dr. Morse, when his son left it, that he told a friend of mine that I should ruin *myself* if I attempted to continue the publication.

Rev. R. S. Storrs of Braintree, was an early, and for several years, a constant contributor and adviser, to whom I shall ever feel under grateful obligation.

I have endeavoured to be frank and correct in detailing these numerous facts; but if I find myself mistaken in any particular, I will cheerfully correct it.

Boston, May 1849. Nathaniel Willis.

The General Association of Illinois.

Ottawa, Ill., May 18, 1849.

The General Association of Illinois held its Annual meeting at Ottawa, May 17th, and was opened with a Sermon by Rev. Albert Hale of Springfield, delegate from the Synod of Illinois, from John v. 10.—There were present 25 ministers belonging to the Body, and 7 delegates from the churches, and 13 other ministers who were invited to sit as corresponding members. This Body is, according to New England nomenclature, a General Consociation—composed, not of ministers only, like our Eastern Associations, but of ministers and the delegates of the churches, as our Councils are.

It is a source of great gratification to those who love Zion, to notice the great and rapid changes which have transpired on this great field. Twelve years ago this fine church was not in existence, this congregation was not yet gathered. There were scarcely any of these churches in being, which now adorn and bless the vast region of Northern Illinois. Fifteen years ago there was scarcely a Congregational church in the State: Now we meet in convocation the representatives of *one hundred* churches; and the delegates from the two New School Synods to this Body represent almost as many more, who harmonize with the Congregational churches in every noble endeavor to establish christianity on a solid basis in this great and growing State. How vast the change, in half a generation! What may not be expected from the influence of these 200 churches in coming generations!

The obligations of the churches and the world to the pioneers who first set up the standard of the Cross in the prairie State, can never be measured in this world. Some of those men were present at this meeting, to note the progress of events, and to rejoice in the evident tokens of the Divine favor, and in the multiplication and growth of these centres of evangelical influence. They are not yet full of years, but full of labors; and while they already show the wear and tear of frontier life and self-denying labor, they still exhibit the christian courage and zeal and energy which have secured all these glorious successes.—It is a privilege to hear these men contrast the day of small things, now fresh in the meridian of men who have scarcely passed the memory of life, with the vast results already achieved, which in their turn give bright promise of still farther successes, as much more glorious and surprising than those now embodied in the statistics of these churches, as these surpass the sanguine expectations of the pioneers in this noble enterprise of christian faith.

After the Sermon, the Association was called to order by the Moderator, and opened with prayer.—The Association then adjourned, to meet on Friday morning at 9 o'clock.

Friday, May 18th.—The Association met according to adjournment, and, according to a standing rule, spent a season in exercises strictly devotional—after which the roll of members was made out, and Rev. N. C. Clark, of Elgin, was chosen Moderator; Rev. R. M. Pierson, of Grand Detour, Corresponding Secretary; Rev. M. N. Niles, of Metamora, Register; and Rev. Lansing Porter, of Lockport, Scribe.—The usual Business Committees were appointed, and reported. *Rockford*, a fine village on Rock River, on the great route from Chicago to Galena, was chosen as the place for the next annual meeting, and Rev. L. Spencer, of Peoria, was appointed preacher, and Rev. M. K. Whittlesey, of Ottawa, his alternate.

Reports from the churches on the state of religion, were made the order of the day for this afternoon. This exercise was expected to be one of great and general interest. This last year has been one of revivals. No such displays of Divine grace have been witnessed in the churches for ten years. The description of the means of grace employed antecedently to these out-pourings of the Spirit, the constant and cheerful recognition of the Divine hand in all their successes, and the detail of individual triumphs of grace was looked forward to with great pleasure, for it was generally understood beforehand that a great portion of Northern Illinois had been visited with revivals of considerable power.

The Presbyterians were first in the field in Illinois, but the Congregationalist churches now out-number the New School Presbyterians, and appear still to be growing upon them, especially in this part of the State; yet no evidence of sectarian rivalry appears, and the evidently cheerful and profitable correspondence on the part of both Synods with the General Association, and their harmonious co-operation in great plans of Christian beneficence, and their respectful and kind reference to each other's religious and ecclesiastical interests, show that they are brethren of the same great household. They have together contributed to make this wilderness a fruitful field, and they will together reap the reward. They are now gathering a rich harvest in these numerous revivals, these numerous converts to righteousness, and in the multiplication and establishment of these evangelical churches. No man who looks upon the incoming harvest now, can regret the labours and the sacrifices which it cost.

(To be concluded next week.)

ARRIVAL OF THE CALEDONIA.

The news by this arrival is highly important. Whether we look at the affairs of France, Italy, Austria and Hungary, or German Central governments, we see nothing but one vast volcano. England and France have protested against the interference of Russia in the affairs of Austria.

The French have been driven back from Rome with the loss of 200 to 400 killed. They have retreated twelve or fifteen miles from Rome, and are waiting for re-enforcements. It is a strange work for republican France to send her armies to put down republicanism in Italy, and put the Pope on his throne again. The President of France has determined to send more troops. From all the signs of the times we fear that Europe will be involved in a general war.

THE CHOLERA.

Two new cases and one death of cholera were reported at New York on Saturday. The alarm in relation to the disease was subsiding.

At Cincinnati, the number of cases of cholera from the 2d to the 19th inst., was 393—deaths 87. The telegraph reports fourteen new cases and two deaths on the 26th.

A letter from Independence, Mo., dated May 13, says that the streets of that place were nearly deserted on account of the appearance of cholera.—During the week there had been 54 deaths, the larger portion of which had occurred in camp, and some as far as eighty miles out. Information from the camps beyond that distance, report them in good health. Such as were affected with cholera when nearer the settlements, had recovered entirely.

Thursday, the 17th inst., was set apart by several of the churches of St. Louis, to be observed as a day of humiliation, fasting and prayer, in view of the epidemic with which the city was scourged.

Persons have arrived at St. Louis from the Plains, who state that the cholera had broken out among the mounted riflemen and the emigrants. A company of New Yorkers, numbering about 30, had left 25 behind them. Their teams had given out, and their wagons were broken.

The cholera has broken out among the Mormons at Council Bluffs.

From the 1st to the 23d of May there were 31 deaths from cholera at Chicago.

The Board of Health of Norfolk reported on the 22d inst., 5 deaths from cholera in that city since the 15th inst., and eight cases under treatment, mostly convalescent. [Journal.

Delegations to General Assemblies.—At the Old School Assembly recently held in Pittsburg, there was no delegate from any Congregational body; and at the New School assembly, there was none from the General Association of Massachusetts. Dr. Breckenridge's word is again verified, that we do not live up to our privileges. Of the four delegates under appointment by our Association, not one has thought it worth the while, to make the journey to Pittsburg, for the sake of coming up to the privilege.

SAN FRANCISCO.

According to the latest advices, plans were on foot to establish a regular line of mails through California. There were 80 vessels at San Francisco, with new arrivals daily.

The town of San Francisco was under great excitement, from rumors afloat that the military was preparing to attack it, and Gen. Smith had abolished all measures of safety taken by the legislature. The Alcalde and all the council of the town had been displaced by Justices of the Peace, and disorder was reigning in all branches of the administration, which was attributed to the conduct of their late governor, Col. Mason.

The steamers California and Oregon would both leave Panama for San Francisco in about ten days. It is said that the Oregon has on board about $150,000 in gold dust.

Col. Fremont and the survivors of his expedition have arrived at San Francisco.

Slave Operations in Cuba. A writer in the Journal of Commerce shows, that the African slave trade, with the checks now upon it, fails to supply the demand for slaves in Cuba, and that following the lead of the English the Cubans have gone in pursuit of Malays or Chinese, and brought them, under color of free labourers and colonists, to Cuba; but only to reduce them there to the ignominious condition of the African, instead of giving them the position of free labourers, and advancing them in the scale of improvement or of self respect.

They are also purchasing the Indian captives, taken in the war in Yucatan, at twenty-five dollars a head. These captives, as well as the Asiatics, they call colonists. But they are driven to labour by the lash, and subjected to the severest punishments, if they fail to perform their tasks.

The Season in Iowa.—A letter from a friend in Iowa, under date of May 4, contains the following paragraph:—

"The winter past has been one of the most severe ever known in this region; and the subsequent spring is more backward than usual, by two or three weeks. From the last of February until about the first of May, the Des Moines river was so high that no grinding could be done, and thousands, consequently, became destitute of flour, and hundreds of corn meal. Some could get a little meal at the Distillery 'corn cracker;' but they had to pay bushel for bushel as toll."

Weekly Summary.

The Sale of a Unitarian Church. The splendid Unitarian Church, in Hanover street, built by Rev. Chandler Robbins' Society, is to be sold at public auction on the 20th of June. It cost nearly $90,000, and is as good as new.

The Cochituate for East Boston. The City Council voted one evening last week, in favor of carrying the Cochituate to East Boston. The vote was a very strong one—45 yeas to 3 nays. This decided expression of the popular branch, of the government, will undoubtedly have great influence with the Mayor and Aldermen; and our East Boston friends may pretty confidently count on an ample supply of soft water, at no very distant period.

Destructive Fire at Chicago. A despatch from Chicago, dated Thursday, the 24th says: A destructive fire broke out in this city, this morning, which has destroyed the Tribune Office, the Baltic House, and much other valuable property.

The Pilot of the Empire. Mr Levi Smith, the pilot of the steamer Empire, voluntarily gave himself up to the authorities to answer any criminal prosecution that may be brought.—He was held to bail in the sum of $10,000. Mr Daniel Drew gave the securities, and Smith was discharged.

Suicide at Leicester. Col. Joseph D. Sergeant, one of the most respected citizens at Leicester, and a well known card manufacturer, hung himself about noon on Thursday, of last week, in his barn. He was a gentleman of property and high standing. [Springfield Republican.

Water Sprinklers. The New York and New Haven Railroad Co. are about to try the experiment of water sprinklers upon their road, by which one of the great annoyances of railway travel in the summer may be prevented. An engine with one or more large cars or tanks attached, will run over the line, twice each day, when necessary, and "lay the dust."

Northampton. A census of Northampton has just been taken. Total population 5,134—males 2,441, females 2,693.—In 1840, the population of the town was 3,750.

Forgeries in Portland. Charles G. Downes, a merchant tailor, of Portland, is said to have committed forgeries to the amount of $6000—the principal name used being E. C. Stevens, his former partner. The paper is mostly in the hands of brokers, and the manufacturer has escaped. He has heretofore sustained an excellent character.

From Panama. A letter from Panama, dated the 28th of April, states that the price of a passage across the Isthmus, had risen to 300 dollars. The arrivals at Panama were numerous; much sickness had prevailed during the week previous to the date of the letter; and there had been several deaths. Among the deaths mentioned are those of T. C. Crow of Massachusetts, and R. J. Middlebrook of Connecticut.

All hope of the return of either the steamer Oregon or California, before the 1st of July, had been abandoned. Col. Weller, Commissioner for running the Boundary Line, was at Panama, unable to proceed for want of a conveyance. Gold was more plenty at San Diego.

Major Gen. Worth. The death of Gen. Worth is officially confirmed in a letter saying: "I wrote to set aside all doubt. He died at 1 o'clock, in the day, of cholera, which succeeded a severe attack of dysentery." The cholera was raging bad at San Antonio. The American troops up the river, near Precadas, are healthy.

Arrival of the Independence. A slip from the Norfolk Beacon, announces the arrival of the U. S. ship Independence, in Hampton Roads, bearing the broad pennant of Commodore Wm. Banford Shubrick. She is direct from Valparaiso, and has made the passage in sixty three days.

The Inundation at New Orleans. The Picayune of the 17th inst. contains accounts of the Crevasses which are still discouraging. The water was spreading wider and becoming deeper in the city. The work of stopping the crevasse at Sauve's had been abandoned; while that at the English Turn, it was thought, had been effectually stopped. Numbers of the public buildings had been submerged, and property to a large extent had been damaged.

Cholera at the West. A despatch from Louisville, Ky., states that information had been received there, that the cholera was making sad havoc among the Mormons at Council Bluffs.

The Case of Mr. T. D. Stewart. This gentleman who was accidentally shot while stepping off one of the railroad cars on the night of the Astor Place riot, is rapidly recovering from the effects of the dangerous wound received on that occasion. The ball, a very dangerous one was yesterday extracted, and it is miraculous how he escaped instant death. The ball entered the neck and passed between two of the main arteries, which lie within the one hundredth part of an inch of each other, and lodged in the back, about two inches from the surface, from which place it was yesterday extracted. The attending surgeon says that the arteries separated by the force of the ball and thus escaped being severed, a thing which would not probably occur more than once in a million of cases. Mr Stewart's situation has excited general interest, and his numerous friends, both in this city and abroad, will be glad to hear of his favorable prospects of recovery. [New York Herald.

From St. Louis. A despatch from St. Louis, dated Thursday, the 24th, says that preparations were being made for rebuilding. Most of the principal merchants had located themselves temporarily in other parts of the city. Incendiarism is said to have caused the disastrous fire. The Cholera is still raging at St. Louis. For the week ending yesterday noon, 231 cases are reported. A slip from the office of the St. Louis Reveille states that the loss by the late fire is only 1,670,290 dollars.

Minesota. Emigrants from Canada are coming over in covered wagons, by way of Detroit; their destination is Minesota. More are expected to follow them. They are generally industrious farmers and mechanics, whom the peaceful and settled condition of the States attracts from their troubled and agitated province.

Senator Benton has issued an appeal to the people from the resolutions of the Missouri Legislature, requiring him to sustain Calhoun's project for dividing the Union. His position is that the Legislature does not speak the popular voice. He says: I do not admit a dissolution of the Union to be a remedy, to be prescribed by Statesmen, for the diseases of the body politic, any more than I admit death, or suicide, to be a remedy, to be prescribed by physicians for the diseases of the natural body.—Cure, and not kill, is the only remedy which my mind can contemplate in either case.

I appeal from these instructions to the people of Missouri—the whole body of the people—and in due time will give my reasons for doing so. It is a question above party, and goes to the whole people; and I shall do the same. I shall abide the decision of the whole people, and nothing less.

The Railroad across the Isthmus. A member of the Surveying Corps at the Isthmus of Panama writes under date of April 30th, that the total distance from Panama to the terminus on the Atlantic is 46 miles. It is thought that a single track cannot be built for less than $36,000 per mile complete.—There will be required only one important bridge; all the rest will be small. The best and most desirable wood can be obtained on the line for the superstructure. The terminus on the Atlantic will be at Lemon Bay. The surveys will be finished in four or five weeks.

Striking Providence. The Louisville Courier says that the play-bills in that city of Saturday previous appeared with the details of the performance at the theatre, and saying that this capture—'A Cure for the Cholera!' giving under it Dan Marble would positively appear that night in one of his favorite characters. It was little suspected when this announcement was ordered, that at the very time appointed for the playing, the star of attraction would have the insidious monster working on him to such an extent that he could not perform.—And it was little thought that in less than twenty hours afterwards Dan Marble would be in the collapsed stage of cholera. Yet such was the fact—at half-past 11, Mr Marble was so far collapsed that there was no hope entertained of his recovery.

An Incident of the Wreck of the Empire. The following has been sent to us by a correspondent, who affirms that it is strictly correct:—After the Empire was struck, and while sinking, two mothers snatched what they supposed to be their own infants, and rushed upon deck, and in their fright threw themselves into the water. One of the devoted parents held the child to her bosom, and both were saved; while the other sustained her's until it breathed its last, yet still holding on to the body until it was rescued. The surprise of the mothers may be imagined, when they discovered that in the confusion attending their escape, they had each taken the other's child. And while the poor woman who had supposed that her little one was lost, pressed to her bosom her own babe, the other was frantic with grief to find too late, that she had preserved another's child and lost her own. [N.Y. Tribune.

More Free Territory. The recent decision of the United States Supreme Court in favor of Iowa and against Missouri, gives to the former State a large tract of valuable land, heretofore considered as part of Missouri. Not the least gratifying fact in this transfer is that the territory now becomes free from the curse of slavery. This tract is thus described:—The country in dispute is about ten miles wide at one end, and twelve miles wide at the other. This strip of country stretches from Desmoines to the Missouri, is about two hundred miles long, and contains upwards of two thousand square miles. The land generally, is well watered, fertile and desirable. This decision cuts off a considerable part of Clark county, nearly one half of the counties of Scotland, Schuyler, Putnam, Mercer and Dodge; a considerable portion of Atchison, and a large amount of unorganized territory attached to the counties of Gentry, Nodaway, and Holt.

Railroad Fare Reduced. On and after June 1st, the fare on the Boston and Worcester Railroad will be reduced to one dollar to Worcester, and to two dollars and fifty cents to Springfield.

Ecclesiastical Record.

Installation. Rev. J. H. Pettingell was installed pastor of the 2d Congregational Church in Saybrook, Ct. (Essex) on Wednesday, April 25th. Introductory Services by Rev. Mr. Cooke of Haddam; Sermon by Rev. Dr. Hawes of Hartford, Ct., from 2 Cor. 7: 3, "Ye are in our hearts, to die and live with you." Installing Prayer by Rev. Mr. Hyde of Westbrook; Charge to the Pastor by Rev. Mr. Chapman of Deep River; Right Hand of Fellowship by Rev. Mr. Crane of Saybrook; Address to the People by Rev. Mr. Loper of Hadlyme; Concluding Prayer by Rev. Mr. Houghton of Middle Haddam.

Ordination.—At Gardiner, Me. on the 17th inst, Rev William L. Hyde, late of the Bangor Seminary, over the Congregational Church and Society in that place.

Invocation and reading of the Scriptures, by Rev Mr Thurston, of Waterville; Introductory Prayer, by Rev Mr Davis, of Litchfield; Sermon, by Rev Mr Ellingwood, of Bath; Ordaining Prayer, by Rev Mr Thurston, of Winthrop; Charge to the Pastor, by Rev Dr Tappan, of Augusta; Right Hand of Fellowship, by Rev Mr Rogers, of Hallowell; Address to the people, by Rev Mr Fiske, of Bath; Concluding Prayer, by Rev Mr. Barnard, of Richmond; Benediction, by the Pastor.

Result of Council. A mutual Ecclesiastical Council assembled at East Bridgewater, April 7, 1849, consisting of the Pastors from ten churches and Delegates from twelve, and after hearing all the communications and statements which Rev. B. Sanford and the Church and Society wished to present, came to the following result:

We have listened, beloved brethren, to your statements and arguments on both sides of the question submitted to us, with deep and anxious interest. Painful indeed is the conviction forced upon us, that in your present state as a community, you have little to enjoy or to hope for. Harmony between a church and its pastor, and among the brotherhood, is essential to their comfort and usefulness. Without mutual respect and confidence, they cannot efficiently co-operate in the work of the Lord, or promote each other's growth in grace and preparation for heaven. These sentiments are evidently in a sad degree wanting here at the present time; and on this account it has been, by some of you, thought necessary that the Pastor should resign his office, and that the relation which has been sustained so many years, with honour, both to him and to the kind, and active, and exemplary people of his charge, should now be dissolved. But, dear brethren, is this the only remedy for the evils which you mourn! Is it the best—is it the *proper* remedy?

We are constrained to say we think *not*—and we say it as one man and with one heart, and that a heart that has long since been taught to glow with love for both the parties in this trying controversy.

We do not wish to hold up our clerical brother as a faultless and perfect man, yet we must say that we do not find him chargeable with any offence or delinquency which might not be overlooked by those who have learned to esteem their pastor highly in love for his work's sake. Perhaps there are few of us whose course through a period of twenty one years, would better endure such scrutiny as has now been applied to his. We dare not advise you to send him from you, for the reasons yet discovered to us;—but rather hope that mutual conciliation and united fervent prayer may yet bring again such joy and peace as you knew in the day of your first love.

Pause, dear brethren, ere you take any further steps in this matter. Strive together in your prayers to God for each other—that a breach which threatens the very foundations of your spiritual prosperity and that of succeeding generations, may yet be prevented—that whatever deficiency of pastoral vigilance and energy on the one hand, or of fraternal fidelity and forbearance on the other, may have existed, may be supplied—and you who have been mutually objects of hope and joy, may be each other's crown of rejoicing in the presence of our Lord Jesus Christ at his coming.

R. S. Storrs, Moderator.
H. D. Walker, Scribe.

Marriages.

In this city, 27th inst, by Rev Dr Beecher, Mr Alvah G. Ayer to Miss Cordelia Brown, both of Charlestown;—17th inst, by Rev Mr Kirk, Mr E. T. Coleman to Miss Caroline A. Perkins, both of Kennebunkport, Me.

In Wenham, 19th ult, by Rev J. Taylor, Mr Abram Rodgers to Miss Caroline A. Gould, both of Claremont, NH; 17th inst, Mr Ethan Stone, of Danvers, to Miss Eunice A. Herrick, of Wenham;—21st, Mr William H. Eldridge to Miss Emily S. Conkey, both of Wenham.

In Amherst, May 25, by Rev A. M. Colton, Mr George Cutler to Miss Frances, daughter of Dea. Eleazer Gaylord.

In Conway, May 23, by Rev Mr Harris, Mr Edmund Hastings, of Amherst, to Miss Minerva Lee, of Conway.

In New Braintree, 10th inst, by Rev Dr Fiske, Otis N. Rawson, Esq. of West Brookfield, to Miss Caroline C. Nye, of New Braintree.

In Shelburne, 16th inst, by Rev T. Packard, Jr. Mr David Lyon, of Greenfield, to Miss Jane, daughter of Mr Jonathan Stacy of Shelburne.

In Woburn, 22d inst, by Rev Jonathan Edwards, Calvin L. Parker, Esq. of Reading, to Miss Adeline A. Richardson, of Woburn.

In Boxford, 3d inst, by Rev Mr Coggin, Mr James B. Giles, of Georgetown, to Miss Eliza K. daughter of E. G. Bunker, Esq. of Boxford.

In Ipswich, 14th inst, by Rev Mr Fitz, Gen. Solomon Low, of Boxford, to Miss Martha Merriam, of Topsfield.

In Gloucester, Mr George Parsons to Miss Emily D. Caswel.

Deaths.

In Northampton, 9th inst, Mrs Sarah French, widow of the late Asa French, of Williamsburg, 90.

In Madura, of Cholera, January 25, Edward Lucius, aged 3 years, and Thomas Allyn, aged 2 years, only children of Rev Edward and Nancy Webb, Missionaries at Sivagunga, Madura, Southern India.

Obituaries.

Died in Winchendon, on Thursday, 10th inst, Rev Malachi Bullard, Jr. Pastor of the First Congregational Church. He was born in Medway, where his aged parents still reside, in the year 1817. He was educated at Dartmouth College, where he took his first degree in 1840. He was employed in teaching, in studying theology, and in preaching in various places, until the autumn of 1846, when he was ordained as pastor of the church, with which he was connected at the time of his departure.

He was a man of few words, but those were spoken with discretion; or few promises, but they could be relied upon with entire confidence. Industrious, methodical, kind, prudent, and devoted to his duties, he was a faithful and useful Minister of the Gospel. The people of his charge, and the association of ministers to which he belonged, regarded him with respect, confidence and affection. During his whole sickness, which lasted several months, he was calm, happy, and hopeful, and manifested entire acquiescence in the divine will. The language of his heart was often expressed by these lines:—

"Sweet to lie passive in his hands,
And know no will but his."

His friends are cheered by the belief that he has entered the mansions prepared by the saviour for his followers.

Died, at Voluntown, Conn., April 26th, Deacon Abel Chapman, aged 55. In the death of this good man, his family, the society, and especially the church of which he was a member, have sustained a loss not easily to be repaired. He was one of those men whose life daily adorned the christian profession; and who, in using the office of a deacon well, obtain a good degree, and great boldness in the faith—though he would disclaim the praise for his humility. He united with the church at the age of 23; and was chosen deacon at the age of 32. And during the whole period of his membership, he was always found in his place on the Sabbath at the house of God, unless prevented by some special providence; and was so conscientiously faithful to his covenant engagements with the church, that, unless prevented by sickness or by some insurmountable obstacle, he was never absent from the preparatory lecture, nor from the prayer meeting of his brethren. He was also a christian *every day* in his family, in the community, and in all places where he was present. He never appeared to be indifferent, uninterested, nor inactive, to the cause and service of his Redeemer; but was always ready to speak and to act, in His cause, as occasion and opportunity required.

He was emphatically a man of prayer, of benevolence, of kindness; faithful, though a pattern of mildness, in administering reproof; and ready, if called to meet the opposition of the ungodly, to endure it with silent meekness. It was not one grace only, shining with great splendor, but a *symmetry* of the several christian graces, which constituted the excellence of his character. In a season of protracted and wasting sickness, under which he languished four years ago, when he thought he should not survive it, he sought earnestly to obtain "dying grace," as he expressed it; but was afterwards led to say, a christian should have dying grace when he needed it, but not till then. He found it so, in his own experience. On the day of his death, after a season of apparent unconsciousness, he revived, and, in a whisper, gave utterance to his feelings as follows:—"I desire to be thankful to God, that I have no righteousness of my own; for I have had such a view of the righteousness of Christ, of its sufficiency and glory, as I never expected here on earth. It has removed all my doubts and fears." He could then give up a wife and nine children, and all he had held dear on earth; and was enabled to die in peace, and in the good hope of an interest in the perfect righteousness of Christ; while those who knew him best have the consolation of believing, that the great loss to his family and to the church has issued in his unspeakable gain.—Com.

Departed this life in Bridesburg, near Philadelphia, on the 14th inst. at Maple Hall, the residence of her brother-in-law, Mr Barton H. Jenks, Miss Sarah Elizabeth Leeds, daughter of Joseph and Arethusa Leeds, of Philadelphia, formerly of this city and Dorchester, aged 19 years.

Through life she exhibited a cheerful, happy, consistent, and lovely character, which endeared her to many hearts. A protracted illness, attended in its latter stages, with seasons of much suffering, developed and proved the sustaining power of that religion, in which she had always been instructed. Death approached, but shorn of its terrors—the Grave has opened but without victory. Her piety and Christian faith, lifted the gate of immortality, and volumes could not better describe their influence, than her own calm, sweet and affecting language, "In my Saviour I have perfect peace." Her departure leaves a melancholy void. A wide circle of kindred and friends, while mourning for one so loved, may also feel, that the loss to them, to her is heavenly gain.—Com.

Died, in Foxborough, 19th inst., Mary Elizabeth, daughter of David and Eliza Hersey, aged 3 years and 8 months. This was a most kind, gentle and affectionate little girl, endowed with a bright intellect and a high moral and conscientious sentiment. She bore her sickness (though for the last few days in much distress) with great patience and fortitude, scarcely a murmur or complaint escaping her; retaining her reason to the very last; and during the closing hour of her existence, frequently repeated her little prayers, and whispered, "Suffer little children"—"suffer little children." This sweet flower just beginning to bloom, was snatched by the cold hand of Death; but Jesus came and took her little spirit to Heaven, and she shall be happy forever.—Com.

Died, April 27th, Mrs. Lucinda Dickinson, wife of James H. Cowan, Esq., aged 38.

All who knew Mrs. Cowan will mourn for the sudden departure of one who possessed rare sweetness of spirit and loveliness of character. Divine grace had early thrown the charm of its humility and meekness over a nature happily constituted and full of affectionate impulses.—The presence of many anxieties never closed her heart against sympathy with the necessities or trials of others; it was her nature to seek their comfort and happiness before her own; the least she appeared to esteem greater than herself. For years, no amount of provocation brought the frown of anger upon her face or a harsh word to her lips. A kind word and a sweet smile she always had for every one who entered her door, no matter how occupied she was with cares or oppressed with bodily weakness. Her who "resteth the proud but giveth grace to the humble," gave her remarkable serenity through life and great peace in death. It was not worldly disappointments that made her willing to die, for hers had been a favored lot; it was not unconcern with regard to the duties of this life, for she was intent on doing good; it was not indifference towards her friends—no one loved them more tenderly, as daughter, sister, wife or mother; but the Christian's faith and the Christian's hope lighted up "the dark valley," and made her long to enter within "the gates of pearl." She had many children, many dear friends to leave behind, yet with great calmness in bidding them farewell, she could say, "It is hard to part with you, but I can give up all for Christ." [Com.

BRIGHTON MARKET—Thursday, May 24, 1849

[Reported for the Boston Daily Advertiser.]

At Market 670 Beef Cattle, 15 pairs Working Oxen, 40 Cows and Calves, 600 Sheep and 1175 Swine.

Prices.—*Beef Cattle*—Prices have declined, and we reduce our quotations—extra $7 a 7 25; first quality 6 50 a 6 75; second quality $6 a 6 25; third $5 a 5 75.

Working Oxen—Sales at $72, $78, $85, $90, $100 and $115.

Cows and Calves—Sales at $17, $19, $23, $26, $30, $35, $42 and 51.

Sheep—Lambs from $2 to 2 75; Wethers from 2 50 to $5, and a lot at 6 25.

Swine—Small lots to peddle 4½c for Sows, and 5½c for Barrows; old Barrows 4½c. At retail from 5 to 6½c.

Notices.

Rev. Mr. Poor, of Ceylon, will preach on Ceylon, next Sabbath Evening, in the Church of the Pilgrims.

The next annual meeting of the *Norfolk County Foreign Missionary Society* will be held in Franklin, at Rev. Mr. Southworth's meeting-house, on Tuesday, June 14. The meeting for the transaction of business will be at 10 o'clock, a. m., and the public religious exercises at 11.

The Cars for Franklin, will leave Boston, (Providence Depot,) at 8 o'clock, a. m., and will return at 4 p. m.

Calvin Durfee, Sec.

South Dedham, May 30, 1849.

The Andover Association will meet in Lowell, at the house of Rev Mr Atkinson, on Tuesday, the 5th of June, at 9 o'clock, a. m.

J. L. Taylor, Scribe.

Andover, May 28, 1849.

The Annual Meeting of the *General Association of Connecticut* will be held at Salisbury on the third Tuesday, the 19th of June.

Delegates to the Association, travelling by the Housatonic Railroad, will stop at the Falls-Village Depot, where carriages will be waiting to convey them to the place of meeting.

The Windham Association (Conn.) will meet at the house of Rev. Henry Robinson, Plainfield, Tuesday, June 5th.

D. Hunt, Register.

Pomfret, May 21, 1849.

The Berkshire Association will meet at Lanesboro', on Monday, the 4th day of June at 5 o'clock, p. m. The Anniversary of the County Sabbath School Society, will be held on Tuesday at 10 o'clock;—that of the County Education Society, on Tuesday, at 2 o'clock;—and that of the Foreign Missionary Society, on Wednesday at 10 o'clock.

J. Jay Dana, Scribe.

South Adams, May 25, 1849.

The Brookfield Associational Conference of Churches will hold its annual Meeting in the Congregational Church in Southbridge, on Tuesday, the 12th day of June, at 10 o'clock a. m.

E. Carpenter, Clerk.

Southbridge, May 26, 1849.

The Annual Meeting of the *Association of Tolland County*, Ct., will be held at Rockville, Ct., on the first Tuesday of June, at 11 o'clock, a. m.

A. Marsh, Register.

The Barnstable County Conference will meet at Edgartown, in the meeting house of Rev Mr Goodenow, on Tuesday, the 12th, of June, at 11 o'clock, a. m. and continue till Thursday noon.

A vessel has been engaged to leave the wharf of Capt. Job Chase, in West Harwich, near the Baptist Meeting-house, at 6 o'clock on said Tuesday morning, (fare 50 cents) for the accommodation of all who wish to go in that way.

E. W. Tucker, Scribe.

Chatham, May 18, 1849.

The *Worcester North Conference of Churches* will meet in the Congregational Church in Royalston, on Tuesday the 12th of June, at one o'clock in the afternoon. The Anniversaries of the Home Mission, Bible, Tract, Seamen's Friend, and Sabbath School Societies, will be held in connection with the Conference. The Association will meet at ten 1 o'clock in the forenoon of the same day, at the house of Br. Hazen.

A. P. Marvin, Scribe of Conference.

Advertisements.

New Books.

SACRED RHETORIC, or Composition and Delivery of Sermons, by Prof. H. J. Ripley; with Ware's Hints on Extemporaneous Preaching.

Echoes of Infant Voices.

The Mountains of the Bible, their scenes and lessons; by John McFarlane, of Glasgow.

Review of Dr. Bushnell, by the Editors of the "Christian Observatory."

Holidays Abroad, or Europe from the West; by Mrs. Kirkland.

Earth and Man: Lectures on Comparative Physical Geography, by A. Guyot; translated by Prof. Felton.

Just published and for sale by B. PERKINS & CO., 100 Washington st.

22

New English Speller.

JUST published, a new stereotyped and much improved edition of the New English Spelling Book. The New English Spelling Book, designed to teach orthography and orthoepy, with a critical analysis of the Language, and a classification of its elements on a new plan, with appropriate lessons for the instruction and improvement of the young.—By the American Society for the Diffusion of Knowledge. This book has already been introduced into some of the schools of the highest order, both in this city and in Brooklyn, and numerous recommendations from gentlemen who stand highest among our teachers could here be given showing its great superiority over every book of the kind hitherto published. From among the many we give the following extract of a letter from Rev. Jacob Abbott.

"I have just conducted a class of fifty of the oldest and most advanced pupils of this institution through the New English Spelling Book, published by the American Society for the Diffusion of Knowledge. My object was partly to lead the class to a careful examination and review of the orthography of the language, but I had more especially in view the analysis of the language which the work contains, in respect to the original elements from which it has been formed. The exercise has been interesting and profitable to the class in the highest degree, and has led them to a far more perfect insight, than they could have otherwise obtained, into the composition and genius of the language, and the force and import of its various classes of words."

Jacob Abbott.
Institution, 412 Houston st. New York."

In addition to the above, we have the satisfaction to announce that we have just published,—prepared by the same authors, and a continuation of the same series,—North American Readers in three parts.—Part 1 contains 180 pages, 18mo. Part 2 contains 312 pages, 12mo.—Part 3 contains 408 pages, 12mo. These already have been introduced into some of our most prominent schools.

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By Lowell Mason and George J. Webb.
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THE attention of Choristers, Teachers, and all interested in Church Music, is respectfully invited to this, the latest work of these well known authors. It is the result of great labor, and research, and is offered to Choirs, Congregations, Singing Schools, and Musical Associations, as a work in every respect adapted to their wants. It embraces,

First.—A copious selection of the best old tunes, heretofore more or less in common use throughout the country, and without which no collection would be complete.

Second.—A much greater amount, as well as variety, it is believed, of new music, furnished expressly for its pages by distinguished foreign and American composers, than any similar work published in the country.

Third. Many of the Admirable old tunes, which were so popular and useful in the time of the Reformation, but which have of late been much neglected, and are found in none of the numerous collections of the present day. These tunes are now published, not merely because they are old, "but because they are *good*, the *very best*; acknowledged to be so by all who have made progress in musical knowledge and taste."

Fourth. Almost all the popular English Chants, and rich variety of Anthems and Choruses, adapted both to Choir practice, and to church service.

The Preface, or Introduction to this work, contains with other matter copious remarks upon, and explanations of, the comparative importance and nature of Congregational and Choir Singing, with a glance at the history of these two forms of church music. The indexes are very complete, comprising, beside the usual general and metrical index, an index of the first lines of words to tunes, anthems, &c.

Historical, critical, explanatory and descriptive remarks are also made on about one hundred tunes, which add much to their interest. The "Descriptive Tables," in which a large portion of the tunes are classified according to their style or character, will, it is believed, be found very convenient and interesting. The elements of vocal music are on the Pestalozzian system, and are the result of vast experience in teaching.

Comprising as it does so great a variety of music, the National Psalmist is admirably fitted for use in Singing Schools and Musical Associations, as well as in Choir practice. At the same time no music has been admitted which is not strictly devotional in character, and appropriate for use in public worship. The design has been to make a complete *Manual of Psalmody*, which shall be a valuable aid in the advancement and improvement of church music.

Teachers, Choristers, and others interested, are invited to examine this work.

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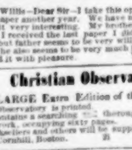

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Extract of a Letter to the Editor of the Companion, dated

Winchendon, May 15, 1849.

Mr. Willis—Dear Sir—I take this opportunity of writing to you for your paper another year. We have not had your paper but one year; I find it very interesting. My brother-in-law signed for it last year.—When I received the last paper I did not expect to take it another year, but father seems to be very willing to have me take it another year. He also seems to be very much interested in it, and all the family read it with pleasure.

Yours with respect, S. J. W.

Christian Observatory for June.

A LARGE Extra Edition of the June No. of the Christian Observatory is printed. It contains a searching thorough Review of Dr. Bushnell's recent work, occupying sixty pages.

Booksellers and others will be supplied on moderate terms for cash, at 21 Cornhill, Boston. 21 J. V. BEANE & CO.

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A Lamb of the Fold	2	Way of the World	21
Life of President Dwight	2	Sickness Improved	23
Story of Wm Tyndall	2	Nestorians of Persia	25
Wandering John	2	Child's Companion (1848)	27
Rough Rhymes (bound)	8	Eagle Hill	32
Why?	8	Wonders of Vegetation	40
Maria	8	Cottage Lectures	50
Canal Boat	9	Beautiful A B C Book	12½
Marian	9	Blind Sister	"
Harry and Willie	9	A Day in Mary Carrow's School	"
Lydia Harper	9	2d day in " "	"
My Scholars	9	Infant Library, No. 11	"
Treasured Memories	12	" " No. 14	"
Folly of Procrastination	12	Love One Another	10
Farmer Goodwin's Rule	12	Lord's Prayer, Card	2
Self Dependence	12	Almanack, 1849	6 4
Aunt Harding	12	Youth's Library, No. 1	25
Charlotte Green	12	Sundry 12mo. Tracts, 52 pp. for 1 ct.	
Young Jew	14	Village and Family Library, 24 vols.	
Country School House	14	at 12 1-2 cts. each.	
Little Josephine	14	Bible Lessons by the Way,	18 3 4

For sale, Wholesale and Retail, at the DEPOSITORY OF THE AMERICAN SUNDAY SCHOOL UNION, No. 9 Cornhill, Boston.

21 5tis WM. B. TAPPAN, Ag't.

Hollis Institute, South Braintree.

THE SUMMER TERM of this Institution will commence on *WEDNESDAY, the 6th of June.*

Tuition in English Branches, $4; Latin, Greek and French Languages, $6; Drawing, $2; Music on Piano Forte, $10.

Board in private families, from $1.50 to $2.50 per week.

22 2is R. KENDALL, Principal.

Millbury Academy.

THE Summer Term of this School will commence on *Wednesday, the 6th of June*, under the care of the Principal and a Female Assistant.

Good Board is furnished upon reasonable terms. Several pupils can be accommodated in the family with the Principal; and he will cheerfully furnish any information or assistance that may be desired by pupils from abroad. Tuition, from $3,00 to $4,50.

Millbury, May 18. A. P. STONE, Principal. 7is 21

Hopkinton Academy.

THE Summer Term will commence on the 6th of June.—The Principal will take a limited number into his family, over whom he will exercise such a supervision as will tend to promote the best interests of the youth.

Catalogues will be sent to those who request them.

Hopkinton, May 12, 1849. DANIEL J. POOR, Principal. 20

Home School for Girls,
AT FRAMINGHAM.

THE Subscriber is desirous of receiving into his family a small number of girls to educate. He proposes that they shall be under the immediate care of his wife, who will devote her whole time and attention to them as regards both their intellectual and moral training.

TERMS: $132 per annum.

References. Mr Geo. B. Emerson, Wm. H. Knight, Esq. Wm H. Foster, Esq. (Cashier Grocers' Bank,) Boston; Rev A. R. Baker, Medford; Rev H. F. Edes, Woburn; Mr J. W. Brown, Framingham.

RUFUS F. BREWER.

Framingham, April 18, 1849. 3mos is 17

IMPORTANT
TO THE LADIES!

OUR SENIOR PARTNER

HAVING sailed for EUROPE, to purchase a Stock for the coming season, for which purpose we depend upon our

RETAIL SALES

to supply him with funds, and as Goods can be purchased so low abroad at the present time that we can afford to sell our present stock

AT EVEN A LOSS,

and invest the proceeds for the coming season; and, also, as

AS WE NEVER ALLOW OURSELVES TO BE
UNDERSOLD
UNDER ANY CIRCUMSTANCES WHATEVER,
we pledge ourselves to our Customers that
OUR PRICES ARE AS LOW,
IF NOT LOWER, than the SAME QUALITY OF GOODS can be *purchased in the city*, we shall therefore
Turn our Whole Stock into Cash,
IMMEDIATELY.

To accomplish which, our prices shall be so low as will leave no room for complaint. For a description of our Stock, we respectfully invite the Ladies to examine for themselves, merely remarking that it was never more complete in every department than at present.

WE HAVE BUT ONE PRICE,
BUT THAT A LOW ONE.
192 WASHINGTON STREET.
Geo. W. Warren & Co.
21 5wis

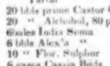
Straw Bonnets.

JUST RECEIVED—A LARGE ASSORTMENT OF PARIS AND LONDON STRAWS,
The Latest Styles for 1849.

Together with a great variety of my own manufacture, of exceedingly chaste and beautiful shapes. To my customers, friends and the public, I would say that no pains or expense have been spared this season in producing all the NEWEST DESIGNS in Straw, or shape of Bonnet, that are now fashionable in Europe. The prices are reasonable, at Wholesale or Retail.

J. P. BOWKER, JR.
163 WASHINGTON STREET, BOSTON,
Manufacturer and Importer of
PARIS AND LONDON STRAW GOODS.
14 12is

Spring Style French Hats.



FROM three celebrated Establishments—also New York and Boston Manufacture; and the largest assortment of
CHILDREN'S HATS AND CAPS
to be found in New England,
WHOLESALE AND RETAIL.
Store and Chambers, 173 Washington St., Boston.
14 W. M. SHUTE.

To Country Traders.

10 bbls. pure powd. Cream Tartar	10 cases Liquorice Paste
20 bbls prime Castor Oil	10 bales " Root
20 " Alchohol, 80 per cent	1,000 lbs Plasters, various
6 bales India Senna	500 doz Black Ink
6 bbls Alex'a "	200 Eng. Iron Mortars
10 " Flor. Sulphur	8 crates Gallipots, various
6 cases Cassia Buds	2,000 lbs Arrow Root
20 " Rhubarb Root	50 boxes Castile Soap
10 bbls Refined Camphor	50 kegs Sup Carb. Soda
25 boxes Bay Water	100 lbs Eng. Iodine
5 bales Sponges,	50 lbs " Hyd. Potas.
1,000 lbs Slippery Elm Bark	20 gro Indian Veg. Pills
25 bbls Glauber's Salts	20 gro Brandreth's do
20 " Epsom "	10,000 lbs Lozenges, various.

together with a general assortment of Drugs, Medicines, Chemicals, Perfumery, &c. for sale *cheap*, for cash or credit, by the subscribers.

We are giving particular attention to the preparation of pure and select powders of the various medicinal drugs, which we intend to keep ready for sale, *in bulk*, so that customers may be served to any desired quantity *without expense of bottles or other packages.*

Druggists and Country Merchants will do well to give us a call before making up their orders.

BREWERS, STEVENS & CUSHING,
Wholesale Druggists,
17 9wis Nos. 90 and 92 Washington street.

GENUINE PURIFIED
OIL OF COD FISH LIVERS,

ASTHMA, BRONCHITIS, COUGHS, and all diseases of the Throat and Lungs. This Oil is very white, pure, and almost tasteless. For the purity and efficacy of the Oil from my Laboratory, I refer to the Boston Medical and Surgical Journal of February December, 1848. Also to the following physicians, who are now using the Oil of my manufacture in the treatment of the above diseases: George Bartlett, John Ware, John Homans, J. B. Gregerson, Jonas H. Lane, Samuel Morrell, J. W. Flint, Boston; Amos Twitchell, Keene, NH; Dr McRuer, Bangor, Me.

Manufactured and for sale by the quantity, and put up in bottles, at 75 cents and 37½ cents each, by

EMERY SOUTHER, Chemist and Apothecary,
Corner of Green st. and Lyman Place.

CAUTION TO THE PUBLIC.

Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the genuine Oleum Jecoris Aselli, manufactured by

EMERY SOUTHER,
Chemist and Apothecary,
11 istf Corner of Green st. and Lyman Place.

The Family Fireside.

THE INFANT IN PRAYER.

BY MONTGOMERY.

A child beneath a mother kneels
With lips of holy love,
And fain would lisp the vow it feels,
To Him enthron'd above.

That cherub gaze, that stainless brow,
So exquisitely fair!
Who would not be an infant now,
To breathe an infant's prayer?

No crime has shaded its young heart,
The eye scarce knows a tear;
'Tis bright enough from earth to part
And grace another sphere!

And I was once a happy thing,
Like that which now I see,
No May bird on ecstatic wing,
More beautiful or free.

The tide that basked in noontide glow,
The flower that danced and shone,
All pleasant sounds, above, below,
Were joys to feast upon.

Let wisdom smile—I oft forget
The colored haunts of men,
To hie where infant hearts are met,
And be a child again!

To look into the laughing eyes
And see the wild thoughts play,
While o'er each cheek a thousand dyes
Of mirth and meaning stray.

O Manhood! could thy spirit kneel
Beside the sunny child,
As fondly pray, as purely feel,
With soul as undefiled;

That moment would encircle thee,
With light and love divine;
Thy gaze might dwell on Deity,
And heaven itself be thine!

AN APPEAL TO MOTHERS.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life brought to the knowledge of the truth; walking in the fear of the Lord, and ornaments in the Christian church. A clergyman who was travelling, heard the circumstances respecting this mother, and wished very much to see her, thinking there might be something peculiar in her mode of giving religious instruction which rendered it so effectual. He accordingly visited her, and inquired respecting the manner in which she discharged the duties of a mother, in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be in the religious instruction of her children. After a little conversation, she said: "While my infants were on my lap, as I washed them, I raised my heart to God that he would wash them in that blood 'which cleanseth from all sin;' as I clothed them in the morning, I asked my Heavenly Father to clothe them with the robe of righteousness; as I provided them food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have prayed that their bodies might be fit temples for the Holy Ghost to dwell in; when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that my heavenly Father would take them to his embrace, and fold them in his parental arms."

Here is the influence of the silent, unseen exertions of a mother; an influence which will be felt when those external accomplishments and fleeting enjoyments which many labour to give their children, shall be forgotten or remembered only as the means of smoothing a rapid descent to the world of sorrow.

[Sabbath School Treasury.

INCIDENTAL SPIRITUAL INSTRUCTION.

The art of weaving spiritual instruction, easily and naturally, into the daily occurrences of life, is of incalculable value. Its acquisition is worth your most earnest, prayerful, and constant efforts. It was a remark of one of the sons of the venerated Dr. Scott, that the knowledge which he had found turn to most account in life, appeared to have been gathered up gradually and imperceptibly, from the conversation that passed from day to day, in the family. [Parental Training.

READING FOR CHILDREN.

A taste for reading is a very desirable trait in the character of children. It should certainly be cultivated, but it should be supplied with wholesome nutriment. Christian parents in this country have never seen the time when the danger from bad books was so great as at this moment. The vilest productions of licentiousness and infidelity, decked in all the alluring charms of eloquence and poetry, are poured over the land, thrust into our faces at all public places, pressed upon us in our dwellings, and furnished at a price that brings them within the reach of all classes. Will your children escape the danger? Not without the most watchful care.

But how shall the enemy be resisted?—simply by prohibiting the poisonous trash? Rather by forestalling the mind with better food. In this case pre-eminently, you must "abstain from all appearance of evil." If your children are suffered to contract a taste for fictitious reading, for even the light, fashionable periodicals of the day, you place them in the dangerous path. The truth is, very few of the fashionable fictions can be read without soiling a pure mind, certainly not without creating obstacles to the execution of your great purpose. I give this as my own deliberate opinion, after having looked at the subject for years. If there be a single note of warning that I would wish at the present time to send through the length and breadth of the land, so loud and long that it should enter every family, and be heard by every parent and every child, it is this,—*Beware of bad books.* [Ibid.

Matrimony. A man and his wife were on a certain occasion enlisted in a dispute, which of them had committed the fault in some late occurrence; at length the husband, perceiving that it might amount to something unpleasant, kindly and sweetly remarked, "Well, my dear, I had as lief it would be I as you that committed the fault, for we have but one interest, and one character." "Yes, my dear," replied the wife, "and I would as lief it would be myself as you." Of course, the quarrel was healed in a moment.

COUNSEL FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty times, twenty times will he mend it again. Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits, though the day be a dark one.

Troubles never stop forever,
The darkest day will pass away.

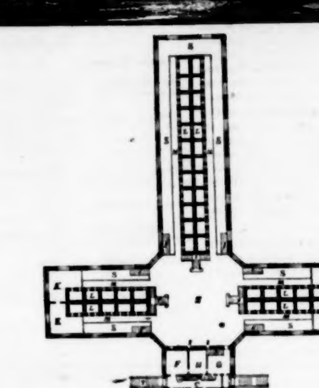
Fight hard against a hasty temper. Anger will come, and resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

He that revenges knows no rest;
The meek possess a powerful breast.

Whatever you do, do it willingly. A boy that is whipped to school never learns his lesson well. A man that is compelled to work, cares not how badly it is performed. He that pulls off his coat cheerfully, strips up his sleeves in earnest, and sings while he works is the man for me.

A cheerful spirit gets on quick;
A grumbler, in the mud will stick.

BOSTON, MASS. NEW JAIL.



PLAN OF PRINCIPAL FLOOR.

A.—Jailer's family parlors.
B.—Stairway to first story.
C.—Jailer's entry.
D.—Closets.
E.—Stairs to third story.
F.—Jailer's eating room.
G.—Jailer's office.
H.—Guards' eating rooms.
I.—Eylets.
K.—Privilege rooms.
L.—Cells.
M.—Galleries to cells, doors, and windows.
N.—Guard room.
P.—Prisoner's entrance to jail.
S.—Open areas.
T.—Jailer's family and visitors' entrance.
V.—Vestibule and entrance to office.
N. B.—Ventilator in centre wall to each cell.

☞ The following description of the new Jail to be erected in this city, is condensed from the forthcoming (24th) Report of the Board of Managers of the Prison Discipline Society, and, together with the plates, has been furnished us for pulication.

The *location* is near the corner of Grove and Cambridge Streets; about three hundred feet north of Cambridge Street, between Cambridge Street and the Medical College and the General Hospital on the north, and about as far north of Cambridge Street as the New Eye and Ear Infirmary is south of it; so that all four of these public buildings are in the same part of the city. They will be seen on the whole length of Cambridge Bridge, in approaching the city from the West. Coming in from Cambridge, the Eye and Ear Infirmary, a brick building, will appear on the right of the eastern extremity of the bridge; the new jail on the left, a centre with wings of split granite facing the west: farther north the Medical College, a brick building, and farther north still, the noble building, the General Hospital, a centre with wings, facing the south, all of them open to the water, and the pure air coming across the water from Cambridge, Brookline and Watertown.

The site is *airy*, being exposed and open to the Bay, Charles River and Cambridge on the west; it is *level on the surface, and easily drained*, extending to tide water; it is *easy of access* for heavy articles on navigable water, and for prisoners from Cambridge and Grove Streets; it is not surrounded with and overlooked by higher grounds and buildings; it admits of an extension of the buildings to meet any future probable wants and necessities of the city; it is not far removed from the Court House, and it is of easy and pleasant access for the intelligent and humane.

The *plan of building* admits of *classification* of debtors and witnesses in the south wing, of females and juveniles in the north wing, of tried and untried in the east wing:—at the same time, that all are easy of access and under control and supervision from one central position, viz., the large octagon Guard Room

From this central position, the *supervision* extends outside and inside, to all the principal walls, windows, corridors, staircases, galleries, cells, doors, fastenings; so that one sentinel on duty in the guard room can see more, know more, exercise more control, prevent more escapes than many men on duty in an ordinary prison.

The *security* against escape is also seen in the plan of building in this respect—it is a prison within a prison, so that if a prisoner breaks the wall of his cell, he is still in prison, and has another wall to break, while at the same time he is in sight and hearing of the sentinel in the guard room.

This *security* is increased by the construction in this, also, that it admits of an entire separation of the prisoners, thus placing the responsibility of breaking a cell on the individual occupying that cell and on him alone.

The cells being as numerous as any probable number of prisoners, the prisoners can be separated entirely, especially at night, one from another, and so far as is necessary by day and by night.

The *light* of the prison is well and thoroughly provided through large windows in the outer wall, and an open grated door and open grated window in each cell, so that the proportion of superficial space allotted to each prisoner for the admission of light is equal to that of well lighted houses.

The *warmth* of the sun is admitted through the large windows, to shine on the corridors in front of the cells, and thus extend to the prisoners its cheerful and healthful influence.

The *ventilation* of the cells is secured by the plan of building, in which the cells are arranged on the centre walls, having corridors extending around them and enclosing them, into which cool pure air in summer, and pure warm air in winter is freely admitted, and a ventilating flue in each cell, connecting the cell with extracting flues. The plan of building has not only this advantage in regard to ventilation, but the further advantage of being cool in summer and warm in winter.

The *cleanliness* of the prison, according to the plan, will be promoted by letting water on every cell, and thus furnishing every prisoner a sufficient supply of pure water.

The *employment* of the prisoner is provided for in this plan, in the several corridors or in the cells, according to the nature of the case; both the cells and corridors being well adapted to labour in regard to convenience, light and space.

The *instruction*, or the opportunity for instruction, is well provided for in a chapel, easily accessible from the several galleries; at the windows of the cells, which are not exposed to the weather, or in the privilege rooms which are connected with the galleries at the extremity of each wing.

The *correction* of prisoners for misdemeanor, is provided for in punishment cells; and the *encouragement* of prisoners for good conduct, is provided for in privilege rooms.

The *extension* of the building to meet the future wants and necessities of the city is provided for at the extremities of the wings, without disturbing the general grouping, convenience, supervision or distribution.

The *convenience* of the prison is provided for in this plan by having all the offices, eating rooms, sleeping rooms, staircases, cooking and washing rooms, beneath or on the sides of the great central guard room, within sight or hearing of one central position. Thus the principal keeper from his office can see or call the guard on duty in the guard room; the guard on duty in the guard room, being in sight of the principal keeper in his office, can receive the prisoner, of whatever class, and direct the same to the appropriate prison, and see that he goes there without leaving the guard room; so also, by night or day, in case of danger or alarm, from any cause within or without, the whole force of the prison can be instantly summoned to the guard room. The food, also, being provided in the large kitchen, directly under the guard room, is furnished and distributed on the same level with the kitchen-floor, to the corridor floor of each prison. The gas lights too, of all the corridors, lighting all the cells in all the prisons for all classes of prisoners, is controlled from the guard room, from which central position it can be seen to what degree the prison is lighted. In the distribution of food to the prisoners in their cells, in the service of the prison of every kind there is an easy and constant supervision at the guard room. In case of want or suffering by any prisoner in any cell, notice is easily given to the guard on duty in the guard room. The approach to the prison of any well or ill disposed person; of any police officer with a prisoner, or of the prison carriage, would be seen from the guard room. The communication, too, between the cleansing rooms, the kitchen and the guard room, is speedy and easy because they are all contiguous. The floors of the central guard room, the principal story of the keeper's house, and the galleries of the second story of cells in all the prisons, are a perfect level, without a stumbling place; and the kitchen floor and the floor of the cleansing rooms, and the corridor floor of all the prisons, are also on a perfect level without a stumbling place, so that in all these particulars the convenience is secured in this plan.

Thus in the Boston new Jail, due consideration has been given to the location, the site, the classification, the supervision, the security, the light, the ventilation, the cleanliness, the employment, the instruction, the correction for misdemeanor, the encouragement for good conduct, the extension and the convenience.

All the important parts of the building are under contract; the piles are mostly driven; the foundation stones of the best quality are being laid at the rate of nearly 100 tons daily, and it is thought by the architect, Mr. Bryant, that the roof may be on in 1849.

The Farmer.

FIELD CULTURE OF ROOT CROPS.

Farmers widely disagree in their estimation of the value of the various kinds of roots for stock feeding, as well as in the expense of cultivation. In regard to the latter, it is not strange that they should differ in their views as to the cost per acre or bushel, as there is frequently a very great difference in the expense of cultivation and amount of produce. This arises frequently from attempting to grow a crop on unsuitable soil, or a deficiency of the right kind of manure, and a due preparation of the land before sowing the seed. Where the soil is already foul with the seeds of weeds, or the manure used contains many, it is anything but a pleasant or profitable task to weed and thin out the young plants of carrots, beets, &c. But where the soil has been previously cleaned, by careful culture or fallowing, and the manure that is applied free from the seeds of noxious plants, (which can be effected by carefully composting it before applying it to the land,) the labor of weeding, &c. is comparatively trifling, the yield of roots frequently large, and their cost per bushel small, compared with their true value for stock-feeding during our long and cold winters, when our cattle, originally *created* to subsist entirely on green forage, are mostly obliged to feed on dry fodder—hay, straw, &c. A single quart of roots per day to each of a stock of cattle, will in the course of a winter effect a decided improvement in the health, looks and comfort of our neat stock; yet a larger amount daily fed to them would be far better; but whether a larger or smaller amount is provided for the purpose of winter feed for cattle, it is of great importance that they should each day receive their *ration* of roots with regularity, both as to time and quantity. And from the commencement, the roots should be so apportioned as to last till the cattle are turned out to pasture.

Potatoes, perhaps, were it not for the rot, would be as profitable as any kind of root crop for general cultivation, as they will bear slovenly culture better than the turnip, beet, carrot, &c., and contain more solid matter. "But the glory of the potatoe has departed, at least until the nature of the malady that now affects it can be discovered; it being difficult to secure enough for the use of man—not to speak of beasts." The Swedish, or baga turnip, from its ease of cultivation, and the great amount per acre that can be raised, is perhaps the next best root crop for general cultivation. We find in the Bangor Courier the following account of a specimen of Penobscot farming, in which it is stated that "Capt. N. Bryant, of Dexter, Me., last week sold to J. Low, Esq., of the Old City Market, a yoke of beef oxen for $170.50. These oxen were fatted almost entirely on the ruta baga turnip. Capt B. last season raised three thousand bushels of ruta bagas. On three acres of land he raised over twenty-four hundred bushels, a portion of which he sold in the Bangor market for fifty cents a bushel, while the average cost of the whole crop, exclusive of land rent, was but four cents a bushel. He prepares the land as for wheat, and sows the seed in rows two feet apart, with a sowing machine, with which one man can plant three acres per day. He has never failed to secure a good crop, and they keep well, and make good fodder for all his cattle and sheep. He thinks it would be greatly for the interest of farmers in Maine to raise large quantities of this valuable root." And we have no doubt of it, and we believe the best interests of the farmers in other of the Northern States require that they should make greater exertions to provide some succulent green food, as a part of the winter feed for their domestic animals, during the long period of time they are usually kept up to hay, &c.

From the first to the twentieth of June, will answer for planting the ruta baga.

[Boston Cultivator.

IMPORTANCE OF ROOT CULTURE.

Mr. Editor: I propose to give my experience in the use of roots for cattle and hogs.—I grow beets, carrots, ruta bagas, and parsnips, and find there is no difference in the expense of cultivation of either. I find that the sugar beet produces the most milk, and the carrot and ruta bagas are best for fatting.

But the ruta baga is far the best for that purpose, and I am surprised that so valuable a root is not more generally grown in this country. I have fed a farrow cow on ruta bagas and ordinary hay, for two months this winter, and she made good beef, although I milked her a great part of the time; and I have fed a breeding sow on them, and them only, for the last two months, and my neighbours say that she is too fat for breeding. But I consider that the parsnip is a most valuable root for cattle; and hogs prefer them to any other root, and we hear the carrot extolled, but no one grows the parsnip, and yet they are easier to raise, and certainly more valuable. But I am aware that they are a hard root to get up—a general complaint against them. But you can leave them in the ground all the winter, and dig them in the spring, and save housing them, which is no small consideration; and they come in well between hay and grass—the very time that they are wanted.

If any one thinks proper to try them, I know he will not repeat it. Sow early, in rows eighteen inches apart, and thin them to eight inches in the rows. Any good wheat soil will suit them. [N. E. Farmer.

Parsnips. The cultivation of the parsnip, as food for stock, has not been generally tested. It is a hardy plant, and the yield, under good cultivation, is very large. This root is sweet and nutritious, and it is doubtless one of the most valuable for stock. In the Island of Guernsey, England, this root is cultivated very extensively for all kinds of stock, and with excellent success. It grows to a large size, sometimes attaining a yard in length. We hope that more attention will be given to the parsnip, that its true value may be better known.

[New England Farmer.

Boiling Potatoes. A correspondent of the London Times says,—"The following method of dressing potatoes will be found of great service at this season of the year when the skins are tough and potatoes watery: Score the skin of the potatoe with a knife lengthways and across quite round, and then boil the potatoes in plenty of water with salt, with the skin on. The skin readily cracks where it is scored, and lets out the moisture, which otherwise renders the potatoes soapy and wet. The improvement to bad potatoes by this method of boiling is very great; and all who have tried it find a great advantage in it, now that good potatoes are very difficult to be obtained."

Advertisements.

English and Classical School,
SPRINGFIELD, MASS.
THE SUMMER TERM will commence on Wednesday, May 23d, and continue eleven weeks.
Young Ladies and Gentlemen will receive instruction in all the various studies usually taught in our best New England Schools.
In teaching the rudiments of the Greek, Latin and French Languages, Ollendorff's Method has been employed with signal success.
Music and Calisthenics will constitute a part of the regular exercises in the Female Department.
Mr & Mrs Bangs will give their personal attention to the thorough instruction of those in their respective departments.
A limited number of pupils will be received as Boarders in the family of the Principal.
Circulars containing Terms and References will be sent to applicants. E. D. BANGS.
Court Street, April 16, 1849. 4i2o 17

Wheaton Female Seminary,
NORTON, MASS
MISS E. A. CATE, Principal.—Winter Term, 14 weeks from Dec. 14. Summer Term, 14 weeks from April 19. Fall Term, 12 weeks from August 30.
For admission, &c., apply to Rev. W. BARROWS, Secretary of the Board of Trustees.
Norton, Nov. 30, 1848. only

A WORD TO THE WISE.
F. A. JONES & CO.
Would call the attention of purchasers to their IMMENSE AND COMPLETE ASSORTMENT OF
RICH SILKS,
OF ALL THE NEW AND VARIOUS STYLES AND COLORS.
2000 CASHMERE
LONG AND SQUARE SHAWLS,
Of choice designs in White, Black, Blue, Green, and Mode Centres.
CRAPE SHAWLS,
Both Embroidered and Plain. A great many
BLACK SILK SHAWLS,
Of all sizes. Different widths and qualities of
BLACK SILKS,
FOR VISITES AND DRESSES.
Sixty Cases desirable DRESS GOODS,—such as
Berages, Muslins, Ginghams, D'Laines.
Together with a full selection of
MOURNING GOODS.
All of which we shall offer at THE MOST DECIDED BARGAINS.
So that all may be assured that the
FULL VALUE OF THEIR MONEY
Will be returned to them.
F. A. Jones & Co.,
NO. 1 TREMONT ROW,
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☞ Terms of application, and pamphlets of the Company, to be had of the country Agents, or at the office of the Company, or forwarded by mail, if written for, post paid.
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SONGS IN THE NIGHT, or Hymns for the sick and suffering. Bereaved Parent Consoled, of Infants die to live. The Night of Weeping, for the suffering family of God. Sorrowing yet Rejoicing. The Mute Christian under the Smarting Rod. The Silent Comforter. The Widow Directed to the Widow's God. For sale by B. PERKINS & CO., 100 Washington street. 20

Anniversary Week.
CROCKER & BREWSTER 47 Washington Street, Boston, respectfully invite the attention of Clergymen and others visiting the city during Anniversary week, to their very extensive assortment of Theological and other works. It would be useless to attempt to enumerate within the limits of an advertisement, but suffice it to say that our *assortment is complete*, and our *prices we pledge shall be satisfactory.*

Sunday School Books.
THE following is a list of the Sabbath School Books published during the past year, and for sale at the Methodist Depository, No. 5 Cornhill.
CHILDREN'S LIBRARY.
SERIES A.—4 1-4 cents each.
81 Infant Christian. 91 The Snow Drop. 82 William Dayton. 92 The Water-Lily. 83 Pretty Stories. 93 Bessie's Dog. 84 Know and Do. 94 Snarling Tim. 85 Congo's Kraal. 95 Dyer's Letters. 86 My Little Book. 96 Marian. 87 Little Julia. 97 Little Henry. 88 the Playmates. 98 Young Brahmin. 89 Bitter Sweet. 99 Begin Right. 90 The Wolf Hunt. 100 Child's Present.
SERIES B.—8 cents each.
63 Sarah Hart. 78 Lily Pond. 64 Robert Lee. 79 Uncle Solomon. 65 The Tolling Bell. 80 Edward Mason. 66 Fanny the Flower Girl. 81 The Grove Meeting. 67 Blind Girl of the Moor. 82 The Dying Sailor. 68 Thanksgiving. 83 Great Truths in Little Words. 69 The Ferryman's Daughter. 84 Great Truths in Little Words, Vol. 2. 70 The Iron Pen. 71 True Stories. 86 Mary Collins. 72 The Golden Rule. 87 Aunt Harding's Keepsakes. 73 Outside and Inside. 88 John C. Armitage. 74 Talk with Ellen. 89 Book of the Lord. 75 The Brothers. 99 Little Jim, the Rag-Merchant. 76 Honor to Parents. 77 Locust Grove. 100 True Courage.
YOUTH'S LIBRARY—Ranging from 12 to 50 cts.
355 Dennis Brooks. 425 Be True. 358 Widow's Jewels. 375 Dying Hours. 359 Will-Forgers. 412 Life of Shepard, the Missionary Teacher. 360 Appearance and Principle. 361 Feast of Belshazzar. 413 Angel Whispers. 366 Be Patient. 414 Mountains of the Bible. 367 Christian Joy. 415 Hostetler; or, the Mennonite Boy Converted. 371 The Golden City. 373 Class Leader's Fireside. 416 Early Dead, Vol. 2. 374 The Caves of the Earth. 317 Blind Man's Son. 419 Christian Peace; or the Third Fruit of the Spirit. 426 Recollections of My Scholars. 420 Sunday School Scholar's Mirror, Vol. 2. 427 Fruit of Chestnut Hill. 428 Prison Sketches, by a Chaplain. 421 Guide to the Saviour. 429 The Origin and Progress of Language. 422 Procrastination. 423 Magic and Natural Phenomena. 430 The Waldos; or, Incidents of the American Revolution. 424 Be Wise.
Our S. S. catalogue now embraces upwards of one thousand volumes, adapted to the wants of all evangelical denominations.
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Houses for Sale.
TWO commodious Houses in South Malden, situated on a court leading from Bucknam street, four miles from Boston, and within twenty minutes' walk of the depot on the Boston and Maine Railroad, and within five minutes of the contemplated depot on the Grand Junction Railroad, or within twenty minutes' walk of the Chelsea Ferry. One of the houses contains ten rooms, and the other, seven. Attached to the houses are three-quarters of an acre of land and a small Barn. For further particulars, inquire of the subscriber on the premises, or at this office. JOHN WILCUTT.
South Malden, May 11.

Patent American Action Piano Fortes.
THE Subscriber solicits public attention to the inspection of his Piano Fortes, with the newly invented American Action, for which he has obtained Letters Patent, and also received at the late exhibition of the "Worcester Co. Mechanic Association" their first medal for its great strength, exceeding elasticity and certainty of touch, qualities so indispensable to the acquisition of skill in the use of the instrument and so highly appreciated by the finished performer.
The manufacturer is in possession of numerous and flattering testimonials from the first Musical Professors, who have examined the instrument, setting forth its advantages and commending it in the warmest terms. Those desirous of purchasing a superior Piano, and the public in general, are respectfully invited to call at his warerooms, No. 365 Washington street, Melodeon Building, and examine for themselves. tf 21 GEORGE HEWS.

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SERMONS of South, Griffin, Melvill, Barnes, Spring, Davies, Tyng, Jay, Blair, Massillon, Vinet, Sydney Smith, &c.
COMMENTARIES—Barnes' Notes on the New Testament, Job and Isaiah; Bush's Notes on Genesis, Exodus and Leviticus; Stuart on Romans, the Apocalypse and the Old Test. Canon; Alexander on Isaiah; Tholuck on John and Romans; Bishop Wilson on Colossians; Jacobus on the Gospels; Chalmers on Romans.
Bloomfield's, Hahn's, and Greenfield's Greek Testaments; Newton on the Prophecies; Neander's Church History, Planting and Training, and Life of Christ; Hopkins' Evidences of Christianity, and Miscellanies; Magee on the Atonement, Kitto's Biblical Cyclopedia, Pulpit Cyclopedia, Arvine's Cyclopedia of Religious Anecdotes; Dwight's Theology, Cruden's Complete Concordance, Text Book and Treasury, Pastor's Hand Book, Fond's Young Pastor's Guide, Preacher and Pastor, Preacher's Manual, James' Earnest Ministry, Spring's Power of the Pulpit, Buchanan on the Holy Spirit, Morell's Philosophy and Philosophy of Religion, Tracy's History of the American Board, Hall's Puritans and their Principles, Macaulay's England, cheap editions, Lives of Missionaries, Works of Bushnell, Harris, Chalmers, &c. For sale by B. PERKINS & CO., 100 Washington st. 21

Parasolette Manufactory.
OUR present stock of fashionable Parasolettes is very full and complete. Additions of all the improved styles and choice colors are daily making to the stock connected with the store.
Ladies desirous of providing themselves with the best and most fashionable Parasolettes, can be supplied at the lowest selling prices at store No. 129 Washington street, four doors below School street.
Particular attention will at all times be paid to the making, covering or repairing of Sun Shades, Parasolettes, and Parasols.
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Webster's Quarto Dictionary,
IN EXTRA STOUT BINDING.
THE increasing demand for Webster's Quarto Dictionary, to be used as a book of reference in the school-room, has suggested the importance of a style of binding expressly adapted for that purpose. The subscribers now offer the work in "Buffed Calf," a style which will admit of constant use and yet present a solid appearance.
20 W. J. REYNOLDS & CO., 24 Cornhill.

Botany for Common Schools.
JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, First Lessons in Botany, by Alphonso Wood. It is prepared by the author of the "Class Book of Botany," now in extensive use; and designed as an introduction or stepping-stone to that work, and adapted to the common schools throughout the United States, embellished with several hundred engravings. In these lessons the author has attempted to place this most pleasing study of science within the comprehension of the child without sacrificing its dignity to its simplicity. From his long experience in the instruction of youth, and from his acquaintance with the vegetable products of our country, rendered familiar by many years of ardent and almost exclusive study, the author has possessed facilities for the preparation of such a work enjoyed by few.
These first Lessons are constructed on a plan entirely new; a plan which cannot fail of awakening an interest in the study of Botany in the minds of the young to a degree and extent heretofore unknown, and inspiring the intelligent child with an ardent love of the science. The flora, small as it must needs be, is not so purely analytical as to comprehend a notice of every known flowering plant in the United States, east of the Mississippi river; and conduct the young learner by a process of unexampled simplicity, beauty and certainty, to the place and names of whatever flower he gathers in the garden, field or forest. This little book, as the publishers confidently believe, will prove that no science is better adapted to early develop, to chasten, strengthen and refine the mental and moral powers of children and youth, than the science of Botany. 21

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Meals served up at all hours of the day, Sundays excepted. Ladies can visit these rooms with perfect propriety, as such is the custom of the place. 1y m11

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Boston, Sept. 7, 1848.

Dental Notice.
THE personal attention of the subscriber, to the mechanical, surgical and curative departments of his profession, will be continued at his well known operating rooms, No. 266 Washington Street, Boston, where those who are needing Dental operations of a high order, can obtain them upon honest and liberal terms. Whole and half sets of Mineral Teeth, perfect in their kind, will be furnished at various prices, and of different qualities, adapted to the mouth in the most easy and agreeable manner. Also, carious teeth filled with pure gold, on the most approved Parisian method, and warranted, where the tooth is constitutionally good, for twenty-five years. Teeth and roots will also be removed without pain, under the influence of chloroform or ether, with perfect safety and satisfaction to the patient. Other dental operations of minor importance, will receive due attention; visitors to the city, for dental operations, are respectfully invited to call at the subscribers rooms and examine some beautiful specimens of work.
18 6 mos os S. STOCKING, Dental Surgeon.

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November, 1847. tf

AYER'S CHERRY PECTORAL.
For the Cure of
Coughs, Colds, Hoarseness, Bronchitis, Croup, Asthma, Whooping Cough & Consumption.
THE most distinguished Physicians in this and other countries before whom this preparation has been laid have bestowed upon it unqualified praise as an article of rare excellence and one better calculated to cure all forms of Pulmonary disease than any other remedy known.
The Editor of the London Lancet says:—We can speak with confidence of its instrinsic merit.
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☞ Reference to the Editors of the Puritan Recorder. ☜

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A QUESTION BOOK on the Topics in the *Assembly's Shorter Catechism*, for Families, Sab. Schools, Bible Classes, and Churches; by A. R. Baker. Pt. I., Doctrinal, $12 per hundred; Pt. II., Practical, $15; Pts. I. and II., in cloth $25 per hundred, gilt $30. The Lambs Fed; price 4 cents.
Sold by C. C. Dean and D. Perkins & Co. Boston; Hyde & Lord, Portland; Tracy & Bishop, Windsor, Vt.; W. Cogswell, Providence; Chas. Hosmer, Hartford; M. W. Dodd and R. Carter, New York; W. H. Flint, Philadelphia. This book is highly recommended. eotf 21

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FOR THE COMMUNION.
WE have received a fresh supply of this article. Specimens of this wine have been analyzed by Prof. Hayes, and pronounced free from brandy or spirit, and we confidently recommend it to be pure and genuine, and free from all fermentation. We have received certificates, recommending this wine for sacramental occasions, from Rev. Drs. Woods and Jenks, and from Rev. Messrs. Kirk, Aiken, Stow, and others.
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21 WM. B. TAPPAN, Agt.

Theological Books.
TAPPAN, WHITTEMORE & MASON, 114 Washington Street, invite Clergymen and others visiting the city during Anniversary Week, to call at their Store—where they will find a large and valuable stock of *Theological and Miscellaneous Works*, which are offered at very low prices. Also a complete assortment of *Stationery.* Among their assortment of Books may be found the following:
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Cruden's Concordance.
Barnes' Notes, on the Old and New Testament.
Campbell's Four Gospels.
Alexander on Isaiah, 2 vols.
Horne's Introduction.
Neal's History of the Puritans.
Barrows' Works. Butler's Works.
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Hill Difficulty, by Cheever.
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Scott's Commentary, 6 vols. Jay's Works.
Bloomfield's Greek Testament, etc.
T. W. & M. have on hand a large assortment of *LETTER, CAP AND SERMON PAPER*, which is offered at low prices.
21 114 Washington Street.

Dentistry.--A Card.
THE subscriber begs leave to inform his former patrons and friends, together with the public, that he has taken Rooms at No. 23 *Tremont Row, (opposite the Museum,)* where he will give his undivided attention to the practice of Dentistry in all its departments. Teeth Set, Filled, Extracted, Cleansed, &c., in the most thorough manner and upon satisfactory terms. The subscriber having had ten years experience in his profession, is confident nothing can exceed the beauty or thoroughness of his artificial work, in whole or parts of sets. Those about having Teeth set, are particularly invited to call. Ether or Chloroform administered in extracting teeth, when desired.
"We are glad to learn that Dr. Cummings, so well and favorably known in this community for urbanity of address, enterprise, skill and eminent success as a Dentist, has returned to the city, and located himself at 23 Tremont Row, opposite the new Museum. Dr. C. justly ranks among the first of his profession. His superior talent, united with rare personal qualities, cannot fail to secure to him a large share of public patronage.—*Journal.*
J. A. CUMMINGS, M. D., Surgeon Dentist,
21 No. 23 Tremont Row, Boston.
N. B.—To Clergymen and their families, during Anniversary week, and until further notice, a very liberal deduction in price will be made.

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Dwight's Theology.
Edwards' Works.
God in Christ, by Bushnell.
Horne on Psalms.
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Jews Letters to Voltaire.
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AND ANY OTHER BOOKS THAT MAY BE WANTED.
Also, *SERMON AND LETTER PAPER*, and all kinds of *STATIONERY* useful for the desk and study.
For sale very low, by JOHN P. JEWETT & CO.,
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MR. J. C. JOHNSON continues to give instruction on the PIANO FORTE, ORGAN, and in VOCAL MUSIC, at his Room, UNDER PARK STREET CHURCH, or at the residences of pupils. Having received a thorough European and American education, and enjoyed an active experience, he feels justified in promising to all who practice faithfully, rapid progress in the best manner.
Morning or afternoon Singing Classes, of from six to twenty Ladies or Gentlemen, taught upon reasonable terms.
Young Ladies' or Children's Classes, taught at hours not interfering with their schools. Members received to the "Choir of the Floral Concerts," immediately after each Exhibition. 20

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(Opposite the Washington Coffee House,) and over L. A. George's Wholesale Bonnet and Millinery Store, where a select assortment may be found, at low prices.
THE Agent of the above establishment returns his thanks to its numerous Customers for their very liberal patronage, and hopes by his attention to their wants to merit its continuance.
THE COCHITUATE WATER has been introduced into this Bleachery, expressly for the purpose of adding all possible facilities to the neatness of finish of the work. ☞ Experienced Girls employed in Altering and Repairing—also, skilful Workmen in Pressing.
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Boston, Jan. 1, 1849.

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BOOK PRINTING executed in every variety.
Books, Magazines, Periodical Works BOUND in all styles. Old Books Re-bound with care.
☞ Our terms will be found as low, our facilities more extensive, and work not surpassed by any Office in the city. tf 20

The Earth and Man;
LECTURES ON COMPARATIVE PHYSICAL GEOGRAPHY, in its Relation to the History of Mankind. By Prof. Arnold Guyot. Translated from the French, by Prof. C. C. Felton.
These lectures were delivered, by invitation, the past winter, in one of the halls of the Lowell Institute, to a select audience of gentlemen who were deeply impressed with their value and importance, and requested their publication in a permanent form. The author has been kindly aided by Professors Felton, Agassiz, Pierce and Gray. The elegant style of their publication will, we trust, be appreciated by the public.
The Publishers have been favored with many valuable commendations from Professors Agassiz, Felton, Pierce and Ticknor, George S. Hillard, Esq., Charles Sumner, Esq., Rev. E. N. Kirk, etc.; all expressing deep interest in the lectures, and desiring its publication. The following from Geo. S. Hillard, Esq., expresses the sentiment of all:—
"Professor Guyot's Lectures are marked by learning, ability and taste. Familiar with the labors of all who have gone before him, he has been himself an extensive and accurate observer. His bold and comprehensive generalizations rest upon a careful foundation of facts. The essential value of his statements is enhanced by his luminous arrangement, and by a vein of philosophical reflection which gives life and dignity to dry details. Such a work as his Lectures furnish, will be a valuable accession to our literature. I cannot think so lightly of the judgment and taste of our community, as to entertain any doubt of its success. To teachers of youth it will be especially important. They may learn from it how to make Geography, which I recall as the least interesting of studies, one of the most attractive—and I earnestly commend it to their careful consideration."
Your friend and obedient servant, George S. Hillard.
GOULD, KENDALL & LINCOLN, Publishers,
21 59 Washington street, Boston.

Just Published,
HISTORY OF THE AMERICAN BAPTIST MISSIONS. By William Gammell, A. M., Professor in Brown University.—With Maps and an Appendix. 1 vol. 12mo. Price 75 cents.
This work was prepared at the request of the American Baptist Missionary Union. It is designed to narrate the origin and progress of the several missions which have been commenced and sustained by the agency of that association. It is a history of the Missions rather than of the Society by which they are conducted. The subject relates to many different countries and races of mankind, and comprises the personal adventures and philanthropic labors of a large number of individuals, who, in the spirit of their Master and in obedience to his command, have toiled for the extension of christian truth among their fellow men.
GOULD, KENDALL & LINCOLN, Publishers, 59 Washington St.

MASS. STATE RECORD BOOK FOR 1849,—Containing the names of Churches; also Societies, Clergymen, &c. &c. Published by JAMES FRENCH, 78 Washington St.

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☞ Purchasers at Retail will also find a large assortment of the above Goods constantly on hand. This is undoubtedly the largest and best Carpet Room in this country, giving the purchaser a clear and uniform light, to judge of the effect of Carpets when made up and put down. Purchasers are respectfully invited to call and examine.
13 1y

Dentistry--Removal.
THE subscriber would take this opportunity of informing his friends, that he has removed from No. 4 Portland to No. 3 *Howard Street*, near Bulfinch; where he has prepared spacious and pleasant accommodations, for those who may need his services in the Dental art. ROBERT L. ROBBINS,
5 tf Dental Surgeon.

New House Paper.
THE subscribers are receiving their Spring importation of FRENCH PAPER HANGINGS, consisting in part of Gilt and Velvet, Indented and Embossed, worked in colors and pencilling shades.
Also, Varnished Papers, plain and figured, in imitation of oak and marble.
Also, an extensive assortment of American Papers,—all of which will be offered at the lowest possible price.
A new article of Paper for Halls, Entries and Churches, in imitation of Sienna Marble, representing any size blocks that may be desired.
For sale by E. W. BUMSTEAD & CO.,
15 3m 113 Washington St., (near State St.) Boston.

A Card.
THE subscriber, having returned from Washington, begs leave to give notice to his friends and patients, (Congress having decided the Ether controversy in his favor,) that he is now able to devote his attention to the various Operations in Dental Surgery, and *particularly to the ADMINISTRATION OF ETHER.*
Persons contemplating having Artificial Teeth inserted, are assured that nothing can surpass the excellence of his operations in this department. 13 W. T. G. MORTON, M. D.

Organs,
OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS.
Reference to the celebrated organs in the "Salem St. Church, Boston," and "St. Paul's Church, Philadelphia."
Second hand organs constantly for sale.
o15 SIMMONS & McINTIRE, 36, 38 & 40 Causeway Street, Boston

Removal and Copartnership.
THE subscribers have removed from their late places of business, to No. 96 *Washington Street*, up stairs; and have formed a copartnership to carry on the business of MERCHANT TAILORS. They will be happy to wait upon their former customers and friends, at their new place of business.
E. F. FISK. I. CUSHING.

Church and Parlor Organs,
MANUFACTURED by HOLBROOK & WARE, East Medway, Mass. who continue to carry on said business. Societies who are desirous of purchasing Organs, are invited to call. We do not hesitate to say, that from long experience in said business—by patronage already received, and living where labor is less than in the city, we do say—that Organs can be built so reasonable as to induce people to continue to patronize us.
East Medway, Nov. 24, 1848. 1y

BOYS' CLOTHING
ONLY.
ROTUNDA OF OAK HALL.
THE ABOVE SPACIOUS ROOM, AND ADJOINING FITTING DEPARTMENTS,
are now devoted expressly for
BOYS' CLOTHING,
Having every convenience for the accommodation of Ladies accompanying their Children.
VARIOUS NEW SPRING DESIGNS
—OF—
Boys' Garments,
Just manufactured, and will be sold on the same
LOW PRICE SYSTEM
that we sell
GENTLEMEN'S CLOTHING
—AND—
FURNISHING GOODS,
Having in FRONT ROOMS, also, an EXTENSIVE ASSORTMENT in that line, adapted to the
Spring Trade for 1849.
With every variety of
RICH PIECE GOODS,
FOR MANUFACTURING TO ORDER,
GARMENTS
FOR GENTLEMEN AND BOYS.
WHOLESALE TRADERS!
BEFORE MAKING YOUR PURCHASES, LOOK TO THIS.
ENTRANCE
Nos. 32 & 34 ANN STREET,
Nearly opposite Merchants' Row,
WOODEN BUILDING.
GEORGE W. SIMMONS & CO.
17

Removal.
THE subscribers would respectfully inform their patrons and friends, that they have removed from their late place of business, to No. 448 *Washington Street*, (corner of Harvard street, and near the Boylston Market,) where we offer to the public the largest stock of *Doors, Blinds, Sashes, Glass, Stair-balusters, Blind Trimmings, &c. &c.,*
that can be found, and at unprecedented low prices.
Boston, March 30. 3m BAILEY & JENKINS.

Kitchen & Henderson's
HAIR PRESERVATIVE.
KITCHEN & HENDERSON'S Hair Preservative, when properly used, will prevent the hair from falling out, and will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling, which in most washes of the kind is so great an objection.
To ladies, therefore, as well as gentlemen, it is a useful and desirable article.
Manufactured and for sale by ANDREW KITCHEN, No. 41 Congress street. 1y

The Way to Get Rich.
PERSONS who earn the most money are not those who get rich first; but those who save most by spending less. One man may earn five dollars per day and spend five and a half, and at the end of the year find himself one hundred and fifty dollars poorer than at the commencement. Whereas another gets but one dollar and a half per day, and if he spends but one dollar, at the end of the same period of time the difference in his favor will be three hundred dollars. Now the way to make the most of money—to make it spend well, and bring one's expenditures within his income, in other words, make the *ends of the year meet and lap over a little*, is to *buy cheap*. Go where you can be sure to get your money's worth, if it happens to be a few rods further. There is no place in Boston where the best quality of GROCERIES can be bought so low as at A. H. EVANS, No. 141 Court st., corner of Alden Lane. You will find the best qualities of Sugars, Teas, Coffee, &c., at a small advance from wholesale prices. Go once, and you will be sure to again. 3m 12

Exchange Eating Rooms,
POST OFFICE AVENUE,
LEADING FROM CONGRESS ST. TO THE POST OFFICE,
BOSTON.
Gentlemen can be accommodated with the best that the market affords, at any hour of the day, at moderate prices, in a style unsurpassed in any establishment in the city.
Breakfast from 6 1-2 to 9 o'clock. *Dinner* from 1 1-2 to 4 o'clock. *Supper* from 5 to 7. Hot Coffee, Tea and Cocoa, from 6 1-2 A. M. to 7 P. M.
13 1y G. C. LYMAN.

Lyon & Powers,
MERCHANT TAILORS,
NO. 58 WASHINGTON STREET.
HAVE received from late importations, a choice assortment of RICH AND STAPLE GOODS, adapted to the season.
GEORGE LYON. A. H. POWERS.
13

Books and Stationery.
JAMES FRENCH,
No. 78 Washington Street, Boston,
Dealer in Books and Stationery of every description
N. B.—Mr. F. will furnish Country Traders and strangers as low as can be bought at any store in the United States. 1

Fresco and Decorative Painting
OF CHURCHES, HALLS, ETC.
THE subscriber, thankful for past favors, would respectfully inform building, and other committees, and the public generally, that he is prepared to receive and execute all orders in the above durable, chaste, and beautiful style of Painting. Having devoted many years to his profession, he feels assured that he can give perfect satisfaction, and would solicit a share of public patronage.
The subscriber has the liberty of referring to the following recent specimens of his work done in the
Rev. Mr. Smalley's church, Worcester, Mass.
First Baptist Church, "
Rev. Mr. Streeter's church, Boston, "
Rev. Mr. Haskin's church, "
First Congregational church, W. Boylston, "
Nantucket, "
Universalist & Unitarian " E. Cambridge, "
Orthodox church, Reading, "
Unitarian church, Fitchburg, "
Northboro', "
High School Rooms, Charlestown, "
THOMAS C. SAVORY,
Fresco and Decorative Painter,
Boston, Mass, May 11—17 No. 7 Haskin's Building.

To Let.
THE Office of the Boston Recorder. It is fitted up for a Newspaper Office, is centrally situated, and in every respect a desirable location. Rent Moderate. Inquire at this office. 3m

THE PURITAN RECORDER.
A RELIGIOUS AND FAMILY NEWSPAPER.
PUBLISHED EVERY THURSDAY, BY
WOODBRIDGE, MOORE & CO.,
No. 22 School Street, Boston.
TERMS.
☞ To subscribers by Mail, per year, $2.50
or when paid strictly in advance, 2.00
☞ To those who receive their papers by Carriers, 3.00
or when paid in advance, 2.50
☞ All papers will be forwarded, until an explicit order for a discontinuance is received; and whether taken by the subscriber or not from the place where they are ordered to be sent, he will be held accountable for the pay until he orders a discontinuance and pays up all that is due.
☞ When subscribers change their places of residence, and wish to have the direction of their papers altered accordingly, they should send the *name of the town where they formerly resided*, as well as the one to which they wish the paper to be directed—as it often happens that two or more of our subscribers are of the same name, and annoying mistakes have occurred in consequence.
☞ All letters and communications must be POST PAID.
☞ Clergymen and others who will forward five new subscribers, on the above-mentioned terms, shall receive a copy gratis for one year.
Rates of Advertising.—For one square of thirteen lines $1 for the first insertion; 50 cents for each repetition inside and 25 cents for each repetition outside. For nine lines or less, first insertion 50 cents, and 25 cents for each repetition. A liberal discount made to those who advertise by the year.

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WOODBRIDGE, MOORE & CO.,

THE PURITAN RECORDER.
OFFICE, NEWSPAPER EXCHANGE, No. 22 SCHOOL ST
☞ FOR TERMS, SEE LAST PAGE. ☜

FOR THE PURITAN RECORDER.

"Doing Good by Proxy."

Is there not, Messrs. Editors, a dispositio[n] increasingly manifest among the members of ou[r] churches, to avoid all personal effort for th[e] good of their fellow-men? To me there seem[s] a very general impression that all the claim[s] which the world has upon us as believers m[ay] be cancelled by an occasional pecuniary co[n]tribution. In our stronger churches, wher[e] prosperity has apparently enervated the life [of] piety, it is in many instances not easy to fin[d] individuals willing to collect the subscription[s] to the regular objects of benevolence. Som[e] churches regularly hire persons to do this work paying them from the sum collected. Other[s] are compelled to take contributions in th[e] churches, as the only practicable way of se[curing] the offerings of the benevolent. If Bi[bles] or books and tracts are to be distributed, if the neglected are to be visited, somebody must be hired for the purpose.

The evils of such a course are many. I wil[l] mention two or three.

1. It sinks the whole subject of Christian be[nevolence] to a thing of dollars and cents. Th[e] self-denial and labour enjoined in the Gospel are comprehended summarily in the parting at stated seasons with a few surplus shillings o[r] dollars. Money is no doubt needed in effort[s] to do good, and true benevolence will not withhold it; but it by no means constitutes all the needed instrumentality. Personal effort by the great body of believers is no less essential, and the system that dispenses with it will be a failure.

2. It deprives the professed friends of Chris[t] of a labour that is necessary to the growth of their piety. The sums given to benevolent objects by a large majority, are such as involve no sacrifice. They could throw them into the fire and not feel their loss. Hence all self-denial is virtually avoided; and the religion that costs nothing, comes to nothing. Person[s] eminent for their piety, are usually no less [eminent] for their activity. Their faith and love grow strong by exercise in their appropriate field. "I never," said an eminent believer once in my hearing, "feel so much the luxury of living, the blessedness of being a stranger and pilgrim on earth, as when I take a few hours from my business that I may visit and converse with the irreligious and uncared for around me."—When a County Bible Society a few years since was employing an Agent to supply the destitute of the Scriptures within its limits, a pastor in one of the towns called a few of the brethren together, and after a season of prayer, proposed to them that they should furnish themselves with Bibles and visit all the families in the place, conversing and praying with each. They forthwith began to make excuse. One had no time; another no fitness for the work; one thought a stranger would do better; and all anticipated trouble. They were finally induced to make the attempt, and returned at the end of a few days, with quickened piety, to rejoice at the success of their pleasant labours.

The Apostle describes believers as those who shine as lights in the world, holding forth the world of life. He evidently does not understand that their mission was simply to hire others to shine for them, and get men in their stead, at so much per day, to hold forth the world of life to their own neighbors. Stated laborers it is no doubt the duty of the church to employ; but they should never be regarded as relieving any one from his own personal responsibility as a child of God. If want of time prevents one from engaging in benevolent labors and obliges him to do it by proxy, why should it not prevent him from performing the duties more strictly personal? Why not employ some one to read the Bible and pray for him? Prayer and effort are essential to our own good;—if one can be done by proxy, why not the other?

As to the plea of unfitness for personal effort, it may be observed, that this was urged by Moses with great earnestness—but in words and deeds he was able to effect something when, the grace of God helping him, *he tried.* There was another with a contemptible speech and a weak presence, who by perseverance made an impression not wholly confined to his age.

3. It impedes the pecuniary liberality of the church. Nothing inclines a good man to give for the relief of the suffering like the actual observation of their wants. One faithful visit to the abode of ignorance and spiritual destitution will move a true heart more than folios of statements from the far West. It is actual contact with and labour for the world, that warms the heart and nerves the arm to efforts in its behalf. X.

ENGLISH CORRESPONDENCE.

THE BISHOP'S PRISONER.

Birmingham, May 11th, 1849.

In the case of the Bishop of Exeter versus the Rev. James Shore, 'the combat deepens.' The victim of ecclesiastical tyranny is still in Exeter gaol, and the eyes of the country are upon him and his mitred persecutor. High churchmen, Tractarians, and Roman Catholics, are taking sides with the Bishop; evangelical Christians, lovers of liberty, and the people of England generally are coming forward to the help of the oppressed. Perhaps the best thing yet done is the publication of the bishop's letter to the Primate. He is a keen, clever controversialist; his skill in this way, raised him to his throne and introduced him to his palace, and the meagerness and meanness of such a proficient's defence will, if I mistake not, prove the keenest condemnation of his conduct and of the monstrous powers with which the system invests him.

The tactics of the *London Times* in this matter surprises no one. It pretends to sneer upon it as an insignificant and "stupid affair," to silence discussion by sneers, while liberty is trampled upon, and at the same time valorously defends the bishop, as a man "too sensitively alive to the responsibilities of his office."—In a recent article there are nearly as many falsehoods as statements. Permit me to prove this by a brief account of the events which have led to Mr. Shore's imprisonment which I am enabled to furnish partly as the result of personal intercourse with him, and partly upon the authority of written documents.